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A N
A B S T R A C T
O F T H E
D O U A Y C A T E C H I S M .

S. M A R K I O. 14.

*Suffer little Children to come unto me
For the Kingdom of God is for Such*

To Which is added

I n s t r u c t i o n s
F O R
C O N F I R M A T I O N .

P A R I S .

By I M B E R T D E B A T S at the Sign of, S.
Benedict. 1715.

With Privilege & Approbation.



The ABC

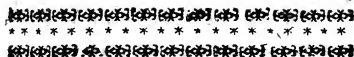
† ABCDEFGHIKLMN
OPQRSTUVWXYZ.

† A a b c d e f g h i k l m n o p q
r i s t u v w x y z & Amen.

† *A B C D E F G H I K L M N O P*
Q R S T V U W X Y Z.

† A a b c d e f g h i k l m n o p
q r s t u v w x y z & Amen

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12,
13, 14, 15, 16, 17, 18, 19, 20, 30,
40, 50, 60, 70, 80, 90, 100.



CHAPTER I.

What a Christian is , And of the Blessed Trinity , and the Incarnation.

I

Q *What Religion are you of?*

A. By the Grace of God, I am a Christian.

Q. *Whom understand you by a Christian?*

A. Him who being baptized , inwardly believes , and outwardly professes , the Faith and Law of Christ

Q. *When are we oblig'd to make an outward profession of our Faith?*

A. As often as God's Honor , our own, or Neighbor's good requires it. For if we deny Christ before men, he will deny us before his Father, S. Mat. 10. 33

Q. *In what does the Faith and Law of Christ chiefly consist?*

A. In two principal Mysteries : namely the Unity and Trinity of God ; and the Incarnation and Death of our Saviour.

II

Q. *What means the Unity of God?*

A. It means , that there is only One God.

Q. *Who is God?*

A. The Creator and Sovereign Lord of all things, who is infinitely Powerful , infinitely Wise , infinitely Good , infinitely Merciful , infinitely Just , Eternal , and Infinite in all Perfection.

A 2

Q

What a Christian is.

Q. Why do you say, that God is the sovereign Lord of all things?

A. Because all things depend on him, and he disposes of all as he pleases; ruling and governing all with Wisdom, Goodness, and Justice.

Q. What mean you by infinitely Powerful?

A. I mean, that God can do all whatsoever he will, even make things out of nothing, as he made the world.

Q. What mean you, when you say God is Eternal?

A. That God ever was, is, and will be for ever.

Q. Does God know all things?

A. Yes, he knows all things, past, present and to come, even our most secret thoughts.

Q. Where is God?

A. He is in Heaven; in Earth, and in all places.

Q. Is he also in Hell?

A. Yes to punish the Devils and wicked Men.

Q. Is God here?

A. Yes.

Q. Why then cannot we see him?

A. Because he is a Spirit, which cannot be seen by the Eyes of our Body. So we cannot see a Soul.

Q. Shall we never see God?

A. If we love and serve him faithfully to the end of our Life, we shall after our Death see him, and be happy with him for ever in Heaven.

III.

Q. What means the Trinity?

A. It means, that in God there are three Persons, the Father, the Son, and the Holy Ghost.

Q. Is the Father God?

A. Yes.

Q. Is the Son God?

A. Yes.

Q. Is the Holy Ghost God?

A. Yes.

Q. Why then are they not three Gods?

A. Because, tho' they are three Persons really distinguish'd,

What a Christian is. 3

Angels, yet they have one and the same Divine Nature.

Q. Is one of these Persons better, wiser, or more powerful than the others?

A. No: they have all three the same Goodness the same Wisdom; the same Power, and are equal in all things.

Q. Is not God the Father, at least, elder than God the Son?

A. No. All and every one of these three Persons have been from all Eternity, and therefore one cannot have been before another.

Q. Why then is the Father call'd the First Person?

A. Because the Father proceeds from no other, and the Son and the Holy Ghost proceed from him.

Q. Why is the Son the Second Person?

A. Because he proceeds from the Father only.

Q. Why is the Holy Ghost the Third Person?

A. Because he proceeds from the Father and the Son.

I V.

Q. What means the Incarnation, and Death of our Saviour?

A. It means that God the Son, the Second person of the most Blessed Trinity, was made Man, and died upon the Cross to save us.

Q. How call you the Son of God made Man?

A. JESUS-CHRIST.

Q. What mean you, when you say the Son of God was made Man?

A. I mean, that he took the Nature of Man.

Q. Has Jesus-Christ then two Natures?

A. Yes: He has the Nature of God, and the Nature of Man.

Q. Then Jesus-Christ is both God and Man?

A. 3 Yes

What a Christian is.

A. Yes he is so. He is God, because he has the Nature of God, and he is also a Man, because he has the Nature of a Man.

Q. What understand you, when you say, he has the Nature of a Man.

A. I mean, that he has a Body and Soul like ours.

Q. How many Persons are there in Jesus-Christ?

A. Only one.

Q. Which is it?

A. The Second Person of the Blessed Trinity, that is, the Person of God the Son.

Q. Has Jesus Christ always been God?

A. Yes, from all Eternity.

Q. Has he always been Man?

A. No: but only since the time of his Incarnation.

Q. On what day was he made Man?

A. On the day of the Annuntiation of our Blessed Lady, the 25th. of March.

Q. Where was he made Man?

A. In the Womb of the B. Virgin Mary.

Q. How was he made Man?

A. Not by Humane Generation, but by the Power and Virtue of the Holy Ghost.

Q. When was he born?

A. On Christmas day.

Q. On what day did he die upon the Cross?

A. On Good Friday.

Q. When you say, that the Son of God was made Man, and died upon the Cross to save us: what understand you by these words, to save us?

A. To free us from Sin, from the Slavery of the Devil, and from Hell; and to obtain for us the Kingdom of Heaven.

Q. Were we engag'd in Sin? A. Yes.

Q. Who engag'd us? A. Our first Father Adam.

How

What a Christian is.

Q. How did he engage us in sin?

A. By eating of the Fruit, which God had forbidden him.

Q. What does God require of us, that we may be sav'd?

A. That we avoid sin, and do good.

Q. What good must we do?

A. We must, first, by a lively Faith believe what God has reveal'd. Secondly, We must place our Hope in God, and Pray with a firm Confidence in him. Thirdly, We must love God above all things, and our Neighbor as our selves. Fourthly, We must keep the Commandements of God, and of his Church.

Q. How may these things be learnt?

A. By a serious attention to the Instructions given in Catechism.

Q. By what are the Unity and Trinity of God and the Incarnation and Death of our Savior commonly signified?

A. By the Sign of the Cross.

Q. How does the Sign of the Cross represent the Unity and Trinity of God?

A. Because: when we put our Right-hand to our Head, saying: In the Name, we signify one God; and when we make the Sign of the Cross, saying Of the Father, and of the Son, and of the Holy Ghost, Amen; we signify the Trinity, or Three Persons.

Q. How does the Sign of the Cross represent the Incarnation and Death of our Savior?

A. Because it naturally puts us in mind, that Christ as Man, died on the Cross for us.

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CHAP

CHAP. II.

Faith Expounded.

Q. *How many principal Vertues are there?*
A. Seven; three *Theological*, and four *Cardinal*.

Q. *Which are the Theological?*

A. Faith, Hope, and Charity: and they are call'd *Theological*; because this word signifies a thing that regards, or appertains to God.

Q. *What is Faith?*

A. It is a gift of God infused into our Souls, by which we firmly believe all those things, which God has any way reveal'd to us.

Q. *Why must we firmly believe all matters of Faith?*

A. Because God has taught them, who neither can deceive, nor be deceiv'd.

Q. *How are you sure, God has taught them all?*

A. By the testimony of his Holy Catholick Church, which he has commanded us to hear, and promis'd that it shall teach all Truth to the end of the World.

Q. *What are the points of Faith, we are taught by the Catholick Church?*

A. Such only as God has reveal'd to her.

Q. *Are all these points of Faith written in the Holy Bible?*

A. Many are there clearly express'd, and some are only deliver'd, by the living Voice of the Faithful, and are call'd *Apostolical Traditions*.

Q. *What are these Traditions?*

A. Many things appertaining to Faith, as likewise to Discipline, which the Apostles did not write, but only preach'd and taught by word of mouth, which
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The Creed Expounded.

7

the Holy Church has carefully deliver'd from Father to Son in all Ages down to us.

Q. What Faith will suffice to save Man?

A. A Faith working by Charity, in *Jesus-Christ*, Gal. 5. 6. that is, a Faith, which shews it self by Good works.

Q. What Vice is opposite to Faith?

A. Heresy. which is an obstinate Error in matters of Faith.

CHAP. III.

The Creed Expounded.

Q. What is the Creed?

A. It is the sum of our belief.

Q. Who made it?

A. The Twelve Apostles.

Q. What does the Creed contain?

A. The chief things, which we are bound to believe of God, and his Church.

The First Article.

Q. What is the First Article of the Creed?

A. I believe in God the Father Almighty; Creator of Heaven and Earth.

Q. What signifies, I believe in God?

A. It signifies I most firmly hold, there is One only God, and believe all that he teaches; and that I ought to place all my hopes in him, to love and seek him as my chiefest Good.

Q. What signifies the word Father?

A. The First Person of the Blessed Trinity, who is by Nature the Father of the Second; by Grace and Adoption, the Father of all good Christians; and by Creation, of all Creatures.

The Creed Expounded.

Q. *What means the word Almighty ?*

A. It means that God is able to do all things ; which he pleases And as he pleases ; and therefore we must doubt of nothing , that he teaches us.

Q. *What signifies Creator of Heaven and Earth ?*

A. It signifies , that God made Heaven and Earth , with all things in them , of nothing , by his only word , *Gen. 1.*

Q. *What else ?*

A. That he still preserves , moves and governs all , & nothing happens without his pleasure or permission.

Q. *Why did God make the Angels ?*

A. To be partakers of his Glory. They are also our Guardians. *Their Angels* (says Christ) *which are in Heaven , always see the Face of my Father who is in Heaven , Math. 18. 10.*

Q. *When, and to what likeness did God make Man ?*

A. On the sixth day , and to his own Image , and likeness , *Gen. 1.*

Q. *In what does that likeness consist ?*

A. Chiefly in this ; that Man's Soul is a *Spirit*, and *Immortal*; and being *One* has yet *Three* Powers, Will, Memory , and Understanding , which , in some measure , seems to resemble *One God* and *Three Persons*.

Q. *Why did God make Man ?*

A. To serve him in this Life , and enjoy him in the next.

Q. *Why did he make all other things ?*

A. For Man's use and benefit.

The Second Article.

Q. *What is the Second Article ?*

A. And in **J E S U S - C H R I S T** his only Son our Lord.

Q. *What means this Article ?*

A R.

The Creed Expounded.

A. It means, that we also believe and put our trust in *Jesus Christ*, true God and Man, the Second Person of the Blessed Trinity.

Q. Why was he made Man?

A. To redeem and save us.

Q. What signifies the Name *JESUS*?

A. Savior, St. Matth. 1. 21.

Q. Is any special Honor due to this Name?

A. There is; for it is expressly commanded, that in the Name of *Jesus* every Knee shall bow. &c. 1 Phil. 10

Q. What signifies this Word *Christ*?

A. Anointed.

Q. With what was he Anointed?

A. With all Heavenly Grace beyond measure, and with the Divinity it self united to him.

Q. Why was *Jesus* call'd *Christ*, or Anointed?

A. Because he was King, Priest, and Prophet: and such were Anointed, as we read in the Old Testament

Q. What mean you by his only Son our Lord?

A. I mean, that *Jesus Christ* is the only Natural Son of God, born of his Father from all Eternity: and also that he is God and Lord of us and all things

The Thurd Article.

Q. What is the Third Article?

A. Who was conceiv'd by the Holy Ghost, born of the Virgin *Mary*.

Q. What understand you by this Article?

A. I understand, that God the Son took Flesh of the B. Virgin *Mary*, not by Humane Generation, but by the Power and Virtue of the Holy Ghost.

Q. What means, Born of the Virgin *Mary*?

A. It means, that *Christ* was born of her in *Bethlehem*, on *Christmas day*, she still remaining a pure Virgin.

The Creed Expounded.

Q. What does the Birth of Christ avail us ?

A. It is the Cause of all our good ; and strongyl moves us to Believe and Hope in God , and to Love him, who so loved us, as to bestow his only Son upon us

The Fourth Article.

Q. What is the Fourth Article ?

A. Suffer'd under Pontius Pilate , was Crucified , dead and buried.

Q. What understand you by this ?

A. I understand , that Christ after a most Painful Life , of above Thirty Years , suffer'd most bitter Torments under that wicked President Pontius Pilate.

Q. What were these Torments ?

A. His bloody Sweat, his Scourging at the Pillar, his Purple Garment , his Crowning with Thorns, his Scepter of a Reed , his carrying of the Cross, &c.

Q. What means the word , was Crucified ?

A. It means that he was Nail'd to a disgraceful Cross , betwixt Two Thieves , for our Offences, on Good Friday.

Q. What signifies , dead and buried .

A. It signifies, that Christ suffer'd for us a true and real Death , and was buried with Honor , as the Prophet *isaiah* foretold , *ch. 11.*

Q. Why did he suffer all this ?

A. To satisfy the Divine Justice , injur'd by our Crimes; to make us conceive the enormity of our sins, to teach us in what manner we ought to do penance; to testify the excess of his Love towards us , and excite us to love him.

The Fifth Article.

Q. What is the Fifth Article ?

A. He descended into Hell , the third day he rose again from the dead.

Q.

The Creed Expounded.

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Q. What means, He descended into Hell?

A. It means, that as soon as Christ was dead, his blessed Soul descended into that part of Hell call'd *Limbo*, to free the Holy Fathers that were there.

Q. What signifies, On the third Day he rose again from the dead?

A. It signifies, that when Christ had been dead part of three days, on the Third day (being *Easter Day*) he rais'd up his Blessed Body from the dead.

Q. What benefit have we by this Belief?

A. It confirms our Faith, and Hope, that we shall also rise again from Death, by, and with *JESUS*.

The Sixth Article.

Q. What is the Sixth Article?

A. He ascended into Heaven, sits at the Right Hand of God the Father Almighty.

Q. What means, He ascended into Heaven?

A. That when Christ had convers'd Forty Days on Earth, with his Disciples, after his Resurrection, then he ascended in a most glorious manner into Heaven, in their sight.

Q. On what day?

A. On Ascension day, and from the top of mount *Olivet*.

Q. Why did he ascend into Heaven?

A. To take possession of that Seat of Bliss for himself and us. Secondly, To appear in our Cause before God. Thirdly, To draw our Hearts thither after him.

Q. What understand you by, Sits at the Right Hand of God?

A. Not, that God the Father has any Hands, for he is a pure Spirit, and without Body: but, that Christ, as God, is equal to his Father in all things.

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The Seventh Article.

Q *What is the Seventh Article?*

A. From thence he shall come to judge the Quick and the Dead.

Q. *What understand you by this?*

A. I understand, that Christ shall come from Heaven, at the last day, to judge all Men according to their Works.

Q. *Is not every Man judg'd in particular at his Death?*

A. Yes.

Q. *What need then of a General Judgment?*

A. That the Providence of God, who often here afflicts the Good, and prospers the Bad, may appear Just to Men, as it is in it self. Secondly, That Christ who was disgrac'd before many, may be glorified before all.

Q. *In what manner will he come to Judgment?*

A. In great Power and Majesty, attended by many Legions of Angels.

Q. *What are the things he will Judge?*

A. All our Thoughts, Words, and Works.

Q. *Who will accuse us?*

A. The Devils, and our own Guilty Consciences,

Q. *What will be the Sentence of the reprobate?*

A. Go, ye Cursed, into eternal Fire, which has been prepar'd for the Devil and his Angels, Matth. 25. 41

Q. *What shall be the Sentence of the Elect?*

A. Come, O ye Blessed of my Father, and receive the Kingdom, which is prepar'd for you, &c. Mat. 25. 34

The Eighth Article.

Q *What is the Eighth Article?*

A. I Believe in the Holy Ghost.

Q. *What means this Article?*

A. It means that we also believe and put our Trust
in

in the Third Person of the Bless'd Trinity, who proceeds from the Father, and the Son; being the same God with them, and descended to us on *Whitsunday* in fiery Tongues.

Q. Why did he descend?

A. To enable the Apostles to preach the Gospel, and to plant the true Church, with which he remains for ever, *Joh. 14. 16.*

The Ninth Article.

Q. What is the Ninth Article?

A. I Believe in the Holy Catholick Church, the Communion of Saints.

Q. What understand you by this Article?

A. I understand, that Christ has a Church on Earth; that his Church is but One; and that we are bound to believe her, in all things belonging to Faith.

Q. Why are we bound to believe her?

A. Because God so commands us, under pain of being look'd on as Heathens, or Unbelievers, *Matth. 18 17. If he will not hear the Church, let him be unto thee as a Heathen, or Publican.*

Q. Can the Church Err in Faith?

A. No, she cannot: because Christ has promis'd, that He and his Holy Spirit will remain with her, and teach her all Truth to the end of the World. *Joh. 16. 13.*

Q. What is the Church?

A. It is the Congregation of all the Faithful under Christ Jesus their invisible Head, and his Vicar on Earth, the Pope.

Q. How many, and what are the Marks of the Church?

A. Four: it is One; it is Holy, it is Catholick, and Apostolical.

Q. How is the Church One?

14 The Creed Expounded.

A. Because all, that belong to the true Church of Christ, are of One Faith and Communion; and all obey One Authority.

Q. Why may not a Man be sav'd in any Church or Religion?

A. Because there is but One God, one Faith, one Baptism. Ephes. 4. 5.

Q. How is the Church Holy?

A. In her Doctrine; which teaches a Holy Life; and in Holy Persons, who, by following her Doctrine, have been eminent for Sanctity in all Ages.

Q. How is the Church Catholic?

A. Because this Word signifies Universal, and by this it is distinguish'd from all separate and particular Congregations. Secondly, Because it began with Christ, and, as he promis'd, shall last to the end of the World.

Q. How is the Church Apostolical?

A. Because it was planted by the Apostles; and continues in the profession of the same Doctrine they taught.

Q. What else?

A. That it is govern'd by Pastors lawfully sent, and succeeding the Apostles.

Q. What means the Communion of Saints?

A. It means, that the same Faith, same Sacraments and Sacrifice, are common to all the true Children of Christ; who by their Prayers and Good Works, mutually help and assist one another.

Q. What else?

A. That the Faithful on Earth communicate with the Saints and Angels in Heaven: We by giving thanks for their Glory, and desiring their Prayers; and They by Praying for us and with us.

Q. Is it no dishonor to God to desire the Saints and Angels to Pray for us?

A

The Creed Expounded.

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A. No; for we desire nothing of them, but what we and they beg from the Bounty of God, who alone is the Giver of all Good Gifts.

The Tenth Article.

Q. **W**hat is the Tenth Article?

A. The Forgiveness of Sins.

Q. What understand you by this?

A. I understand that God is able, and willing to forgive us our sins, if we be heartily sorry for them; and confess them; and has given power to his Church to remit them by the Sacraments of Baptism and Penance,

The Eleventh Article.

Q. **W**hat is the Eleventh Article?

A. The Resurrection of the Flesh.

Q. What means this Article?

A. It means, that these very Bodies, in which we now live, shall, at the Day of Judgment, be rais'd up, from Death to Life, by the command of God.

Q. How will a Body in Glory differ from a Body here on Earth?

A. The difference is set down by S. Paul. 1. Cor. 15. 54. where he says: *This Corruptible Body shall put on Incorruption, and this Mortal Body shall put on Immortality.* So that a Glorified Body shall become perfect like a Spirit, It is rais'd a Spiritual Body. c. 16. v. 44.

Q. What benefit have we by this belief?

A. It emboldens us to suffer Persecutions, and Death itself, in hope of Future Glory.

The Twelfth Article.

Q. **W**hat is the Twelfth Article?

A. And Life everlasting. Amen.

Q. What understand you by this?

B 3

A

A. That such as live well and die in state of Grace, shall live with God in everlasting Glory.

Q. *In what consists everlasting Life?*

A. In the clear sight and possession of God.

Q. *What will follow out of this sight and possession of God?*

A. Such Love of him and Joy, as no words can express, or Heart conceive: Hence they will praise and thank him for ever.

Q. *What means the word Amen?*

A. It means, that the whole Creed is to be believ'd with Divine Faith, and therefore we most heartily assent to it.

C H A P. IV.

Q. *What is Hope?*

A. It is a Gift of God, by which, relying on the Divine Assistance, our Souls are rais'd to a lively expectation of Eternal Glory.

Q. *On what is this grounded?*

A. On the Power of God, and the Promises and Merits of Christ, who has promised Heaven to all such as do Good Works, and also Grace, whereby to do them.

Q. *What is the chief Effect of Hope?* A. Prayer.

Q. *What is Prayer?*

A. It is a raising up of our Minds to God, whereby we beg for good things, and to be freed from evil.

Q. *What other Effects has it?*

A. It causes obedience to the Law of God, a willingness to suffer for his sake, and final Perseverance.

Q. *What Vice is opposite to Hope?*

A. Despair and Presumption.

Q. *What is Despair?*

Our Lords Prayer Expounded. 17

A. A Diffidence in the Power of God, and Merits of Christ.

Q. *What is Presumption?*

A. A foolish confidence of Salvation, without endeavouring to keep the Commaudements.

CHAP. V.

Our Lord's Prayer Expounded.

Q. *Who made this most Holy Prayer?*

A. Christ himfelfe, St. Matth. 6.v.9.

Q. *Why did he make it?*

A. To Teach us a fct Form of prayer, and how we ought to pray.

Q. *Why did he make it fo fhort and eafy?*

A. That all Men might be capable of it.

Q. *What beg we by it?*

A. All thofe chief things, we can afk, or hope for of God.

Q. *What mean thofe words, Our Father who art in Heaven?*

A. They mean, that God is our Father by Creation, and Adoption alfo, if we be in the ftare of Grace; and therefore we may confidently come to Beg all Bleffings of him

Q. *Why our Father, and not, My Father?*

A. Becaufe God is the common Father of all; and all good Chriftians muft pray for one another.

Q. *What underftand you by, who art in Heaven?*

A. That God is in Heaven. to whom we ought to raife our Hearts, as often as we go to Prayer.

Q. *Say the Firft Petition?*

A. Hallow'd be thy Name.

Q. *What do we beg by this?*

18. *Our Lord's Prayer Expounded.*

A. That God may be known, worthily prais'd, serv'd, and honor'd by all his Creatures.

Q. *Say the Second Petition?*

A. Thy Kingdom come.

Q. *What Beg we by this?*

A. That when the Miseries and Afflictions of this Life are ended, we may partake of the Joys of his Kingdom.

Q. *What else?*

A. That Christ may wholly govern us, and make us Obedient to him, by his Grace, in this Life, and happy, by his Glory, in the next.

Q. *Say the Third Petition?*

A. Thy will be done on Earth, as it is in Heaven.

Q. *What Beg we by this?*

A. That God would enable us by his Grace, to do His Will in all things.

Q. *What means, On Earth, as it is in Heaven?*

A. We beg by this, that we may be as ready and cheerful to obey the Will of God on Earth, as the Saints and Angels are in Heaven.

Q. *Say the Fourth Petition.*

A. Give us this day our daily Bread.

Q. *What Beg we by this?*

A. All food, and sustenance for our Souls and Bodies.

Q. *What is the Food of the Soul?*

A. The Word of God, either preach'd to us, or read by us in spiritual Books; The Holy Sacraments, especially, the Blessed Eucharist; and Divine Grace.

Q. *Why is the blessed Eucharist call'd our daily bread?*

A. Because it is daily offer'd on the Altar for our sins, and we ought daily to receive it in Spirit, or desire.

Q. *Say the Fifth Petition.*

A. And forgive us our debts, as we forgive our debtors.

Q. *What Beg we by this?*

A. That God would forgive us the sins of our Life-past.

The Hail Mary Expounded. 19

past, and all the punishments due to them.

Q. Why is it added, As we forgive our Debtors?

A. To signifie, that God wil not forgive us, unless we forgive our Enemies.

Q. Say the Sixth Petition.

A. And lead us not into Temptation.

Q. What Beg we by this?

A. That God would not permit us to be tempted above our strength.

Q. Does God tempt us to sin?

A. No, he does not : *God is not the tempter of evils he tempts no Man*, S James c. 1. v. 13.

Q. By whom are we tempted?

A. By the Devil, the World, and our own Concupiscence.

Q. Is it any Sin to be tempted?

A. No : if without consent or voluntary delight on our part.

Q. Say the Seventh Petition.

A. But deliver us from evil.

Q. What beg we by this?

A. That God would free us from all evil, both Sin and other Miseries.

Q. From whence proceeds the Evil of Sin?

A. From the Devil's Malice, and the weakness of our Corrupt Nature. For God cannot be the Author of Sin : *Sin in God there is none*, 1. Joh. 3. 5.

CHAP. VI.

The Hail Mary, or Angelical Salutation Expounded.

*W*hat is the Hail Mary?

A. It is a Salutation and Holy Prayer to the

B. V. Mary, by which we express our Joy for the Incarnation of the Son of God.

Q.

10 *Charity Expounded.*

Q. *How many parts has it?* A. Three

Q. *Say the first part.*

A. *Hail Mary* full of Grace, our Lord is with thee.

Q. *Who made this part?*

A. The Holy Ghost, altho' it was deliver'd by the Angel *Gabriel*.

Q. *Say the Second part.*

A. Blessed art thou amongst Women, and Blessed is the Fruit of thy Womb, J E S U S.

Q. *Who spoke this?*

A. *S Elizabeth*, inspir'd by the Holy Ghost.

Q. *Say the third and last part.*

A. Holy Mary, Mother of God, pray for us sinners; now and at the hour of Death.

Q. *What means, Mary, Mother of God?*

A. This is added by the Church, as a Profession, that Christ is truly God, and the V. *Mary* truly Mother of God, against certain Heretics, who denied both.

Q. *Why say you the Ave Mary after the Pater noster?*

A. That by the Blessed Virgin's joining in Prayer with us, we may more easily obtain what we ask for in the Lord's Payer.

Q. *Do you not desire the Prayers likewise of other Saints?*

A. Yes, of all the Saints; and in particular of the Saint of my Name, and of my Angel Guardian.

CHAP. VII.

Charity Expounded.

Q. **H**OW many, and what are the Precepts of Charity?

A. They are Two. First. Thou shalt love the Lord thy God with thy whole Heart, with thy whole Soul, with all thy Strength, and with all thy Mind. *2ly.* And thy Neighbor as thy self.

Q. What is Charity?

A. It is a gift of God in our Souls, by which we love God above all things, and our Neighbor as our selves.

Q. Who are our Neighbors?

A. All Mankind; especially Catholiks.

Q. Why all Mankind?

A. Because they are the Images of God, and redeemed with the Blood of Jesus Christ.

Q. Why especially Catholiks?

A. Because they are Members of the Mystical Body of Christ, the Church.

Q. What is it to love God above all things?

A. To prefer Him, his Will, and Law before all things, so as to be willing to lose all, rather than the love and grace of God, by any mortal sin.

Q. What is it to love our Neighbor as our selves?

A. To wish him the same good both corporal and spiritual, as we do our selves; and this not only in thoughts, and words, but in deeds and effects, by endeavoring to procure him them when it is in our power. And to do him no wrong.

Q. What is the highest act of Charity?

A. To give our Life for God's Honour, or our Neighbor's Salvation.

Q. What are the effects of Charity?

A. It remits sin, and gives spiritual Life to the Soul. *He that loves not, remains in Death.* 1 Jo. 3 14

CHAP. VIII.

Concerning the Commandments in general.

Q. How many Commandments are there?

A. Ten.

22 Concerning Commandments.

Q. What is the chief end of the Comandments ?

*A. To teach us the love of God, and our Neighbor .
He that loves, has fulfill'd the law.*

Q. who gave the Commandments ?

*A. God himself in the Old Law ; and afterwards
Christ our Lord confirm'd them in the New.*

*Q. why did God give the Commandments to Moses
on Mount Sinai in Thunder and Lightning ?*

A. To move us to a careful keeping of them.

Q. Is it possible to keep them all ?

*A. It is, by God's Grace . Zachary and Elizabeth
were both just before God, walking in all the Comman-
ments of our Lord without reproof. S. Luke 1.*

Q. Are we bound to keep them ?

*A. We are ; If thou wilt enter into Life ; (say our
Lord,) keep the Commandments , Math. 19 . 17.*

The Commandments in particular.

The First Commandment.

Q. SAY the first Cammandment.

*A. I am the Lord thy God , who brought
thee out of the Land of Egypt , and out of the House
of Bondage.*

*Thou shalt not have stange Gods before me. Thou
shalt not make to thy self any graven thing , nor the
likeness of any thing that is in Heaven above, or in the
Earth beneath , or in the Waters under the Earth :
Thou shalt not adore nor worship them. I am the Lord
thy God strong and jealous, visiting the sins of the Fa-
thers upon their Children , to the third and fourth Ge-
neration of them that hate me ; and shewing Mercy
to thousands of those that love me and keep my Com-
mandments.*

Q. Why put you all this in one Commandment ?

Concerning the Commandments. 23

A. Because the Scripture mentioning nothing which is the first, second, or third, Commandment; and these words, *Thou shalt not make to thy self any graven thing &c.* being only an explication of the forgoing words; *Thou shalt not have strange Gods before me;* we therefore, with S. *Augustine*, make of them but one Commandment. Which seems to have been done by *Moses* himself, *1b. v. 23.* where he says: *Ye shall not make with me Gods of Silver, neither shall you make unto you Gods of Gold.* In which words he plainly includes both in one.

Q. What is meant by those first words, I am the Lord thy God, &c.

A. By those God declares to us, that he is our true, and supreme Lord, and therefore, we are oblig'd to obey him with all diligence.

Q. What are we commanded by this?

A. To Love, serve, and worship one only true and living God, and no more.

Q. What is forbidden by it?

A. To worship Idols, or give any Creature the Honor due to God.

Q. What is the Honor due to God?

A. Supreme and Sovereign Honor; We must worship him, as our Creator, Redeemer, and Last end.

Q. Is it lawful to Honor the Images of Christ, and his Saints?

A. Yes, if rightly understood: because the Honor given them, is referr'd wholly to the things they represent: so that by the Images or Crosses, which we Kiss, and before which we kneel, we Honor and Adore Christ himself.

Q. Do Catholicks pray to Images?

A. No, by no means; we pray before them indeed, to keep us from distractions, but not to them; For we

C

know

24 *Concerning the Commandments.*

know, they can neither see, nor hear, nor help us.

Q. What benefit then have we by them?

A. They movingly represent to us the Mysteries of our Savior's Passion, and the Martyrdom of his Saints.

Q. What benefit have we by Honoring and Canonizing Saints?

A. It strongly moves us to imitate their Examples, by shewing their rewards.

Q. How do we Honor Saints and Angels?

A. With an inferior Honor, as the Friends and Creatures of God, not as Gods, nor with God's Honor.

Q. Is it lawful to Honor the Relicks of Saints?

A. Yes, with a Relative Honor; as above explicated: For the Handkerchiefs and Aprons, which had but touch'd the Body of S. Paul, cast out Devils, and cur'd all Diseases, Act. 19. 12,

The Second Commandment.

Q. Say the Second.

A. Thou shalt not take the Name of the Lord thy God in vain.

A. What is forbidden by this?

A. All false, rash, and unnecessary Oaths; Cursing, Blaspheming, breaking of lawful Oaths, or Vows, and making and keeping unlawful ones.

Q. What is commanded by it?

A. To speak with reverence of God and his Saints.

Q. In what case is it lawful to Swear?

A. When God's Honor, our own, or Neighbor's lawful defence require it.

The Third Commandment.

Q. Say the Third?

A. Remember thou keep Holy the Sabbath-day.

Q. What is commanded by this?

A

Concerning the Commandements. 25

A. To spend the Sunday in praying, Reading Spiritual Books, hearing Divine Service, and the like Spiritual and Holy Works.

Q. What is forbidden by this ?

A. Servile works, and prophane Employments.

Q. Why was the Jewish Sabbath chang'd into the Sunday ?

A. Because Christ rose from the dead, and sent down the Holy Ghost on a Sunday.

Q. By whom was it chang'd ?

A. By the Church, in the Apostles time.

The Second Table of the LAW Expounded.

The Fourth Commandment.

Q. Say the Fourth.

A. Honor thy Father, and thy Mother.

Q. What is commanded by this ?

A. To love, reverence, and obey our Parents, in all that is not sin.

Q. What is forbidden by it ?

A. All frowtness, stubbornness, and disobedience to Parents.

Q. Why are we bound to love them ?

A. Because under God, they are the chief cause of our very Life and Being.

Q. How to Honor them ?

A. Not only inwardly, in our Hearts ; but also outwardly in our carriage ; and by relieving them in their necessities, spiritual and temporal.

Q. Why to obey them ?

A. Because they have a power from God, to instruct, direct, and correct us.

Q. What is the reward of dutiful Children ?

A. Long and happy Life, and a good Death.

26 *Concerning the Commandments.*

Q. What is the punishment of undutiful?

A. A short and sinful Life, accompanied with an untimely Death: Witness Abalon, 2. Kings. 18. 9.

Q. What signifies the word Father?

A. Not only our corporal Parents, but also our Ghostly Fathers, and all lawful Superiors,

Q. Is any great Honor due to Priests, and Ghostly Fathers?

A. Yes, for they are God's anointed, represent the Person of Christ; and are the Fathers and Feeders of our Souls.

Q. In what are we bound to believe, and obey them?

A. In all things belonging to Faith, and the government of our Souls.

The Fifth Commandment.

Q. Say the Fifth. A. Thou shalt not Kill;

Q. What is forbidden by this?

A. All wilful Murder, unjust shedding of blood, fighting, and quarreling; hatred; and desire of revenge.

Q. What is commanded by it?

A. To defend our own, and our innocent Neighbor's Life.

The Sixth Commandment.

Q. Say the Sixth.

A. Thou shalt not commit Adultery.

Q. What is forbidden by this?

A. All Carnal sin with another's Wife, or Husband, as also Fornication and Pollution.

Q. What else?

A. Unchaste touching of our selves, or others. With all delight in lustful thoughts and kisses, in unchaste Words or Songs.

Q. What is commanded by it?

Concerning the Commandments. 27

A. That Husbands and Wives love and be faithful to one another.

Q. *Why is Lust hateful in the sight of God?*

A. Because it defiles in us the Image of God, the Member of Christ, and the Temple of the Holy Ghost.

The Seventh Commandment.

Q. *Say the Seventh.* A. Thou shalt not Steal,

Q. *What is forbidden by this?*

A. All unlawful taking away, whether by Theft, or by Cheating in buying and selling, or keeping that which is another Man's.

Q. *What is commanded by it?*

A. To give every Man his own.

Q. *What does Theft oblige us to?*

A. To restore the thing stolon to the right Owner, if we be able, else the sin will not be forgiven us.

The Eighth Commandment.

Q. *Say the Eighth.*

A. Thou shalt not bear false Witness against thy Neighbor.

Q. *What is forbidden by this?*

A. All false Testimonies, rash judgements, and Lies.

Q. *What else?*

A. Backbiting, flattering, and detraction.

Q. *What is he bound to, who has hurt his Neighbor in this kind?*

A. To make him satisfaction, and restore his good Name.

Q. *What is commanded by this Precept?*

A. To speak and witness the truth in all things. For the Devil is a Liar; and the Father of Lies. S. Joh. 8. 44

The Ninth and Tenth Commandments.

Q. *Say the Ninth and Tenth.*

28: Concerning the Commandments.

A. Thou shalt not Covet thy Neighbor's Wife.
Thou shalt not Covet thy Neighbor's Goods.

Q. What is forbidden by these?

A. All inordinate desires of Lust, Adultery, and Theft: As also all desires of others loss or damage, that we may gain by it.

Q. What else?

A. All deliberate, and voluntary delight in covetous or impure Thoughts.

Q. What are we commanded by these?

A. To entertain chaste and honest thoughts, and be contented with our own Estates.

CHAP. IX.

The Commandments of the Church.

Q. How many, and what are the Commandments of the Church?

A. There are Six principal ones.

1. To hear Mass on all Sundays, and Holydays.

2. To fast Lent, Vigils commanded. Ember days, and Fridays also, by the Custom of England, with abstinence from Flesh on Saturdays.

3. To confess our sins at least once a Year.

4. To receive the blessed Sacrament at least once a Year and that at Easter, or thereabouts; namely, betwixt Palm Sunday, and Low Sunday.

5. To pay Tithes to our Pastors.

6. Not to solemnize Marriage at forbidden times, that is from the first Sunday in Advent, till Twelfth-day, the feast, nor from Ash Wednesday, till after Low Sunday.

Q. Are we bound, under Mortal Sin, to keep these Commandments of the Church?

A. Yes we are: He that will not hear the Church, let him be to thee, as a Heathen, or a Publican, S. Matth. 18. 17.

C H A P. X.

The Evangelical Counsels Expounded.

Q. *How many, and what are the Evangelical Counsels?*

A. There are Three principal ones.

1. *Voluntary Poverty*; which is a leaving all things to follow Christ. *If thou wilt be perfect go and sell all thou hast, and give to the poor, and thou shalt have treasure in Heaven.* S. *Matth.* 19. 21.

2. *Perpetual Chastity*; which is a Voluntary abstaining from all Carnal Pleasures. *He that gives his Virgin in Marriage does well, but he that gives her not does better.* 1. *Cor.* 7.

3. *Obedience*; which is a Voluntary subjection to another's will in all that is not sin; that so we may more perfectly deny our selves, and our own Will.

Of the Sacraments in general.

Q. *How many Sacraments are there?*

A. Seven. Baptism; Confirmation, Eucharist, Penance; Extreme Unction, Holy Order, and Matrimony.

Q. *What is a Sacrament in general?*

A. It is a visible sign of invisible Grace, instituted by Christ our Lord for our sanctification: That is to say, It is an outward sign, ordain'd by Christ, by which Grace is convey'd to our Souls.

Q. *From whence have the Sacraments their force and efficacy?*

A. From the Blood, Passion and Merits of Christ, which they apply to our Souls.

Q. *In what chiefly does a Sacrament consist?*

30 *Of the Sacraments in general.*

A. In the Words, Actions, and other sensible things, us'd and apply'd by the Priest, when he Administers a Sacrament, commonly call'd *Matter* and *Form*.

Q. *How do the Sacraments cause Grace in our Souls?*

A. Chiefly by the Divine Power using them as Means or Instruments, by which Grace is bestow'd on us.

Q. *What is Grace?*

A. It is a Free Gift of the Divine Bounty, by which we are made the Adoptive Children of God, and Heirs of the Kingdom of Heaven. It is also a supernatural Help, not at all due to us, by which we are enabled to keep God's Commandments.

Q. *Is Grace the only effect, the Sacraments work in the Soul?*

A. Besides Grace, Three of them, viz. *Baptism*, *Confirmation*, and *Order*, produce another Effect, which is call'd a *Character*.

Q. *What is a Character?*

A. It is a kind of spiritual mark or seal in the Soul, which always remains in it: Of which *St. Paul* seems to speak, 2. *Cor.* 1. 27. where he says. *That God has Seal'd us.*

Baptism Expounded.

Q. *What is Baptism?*

A. It is a Sacrament, which consists in an outward washing of the Body, join'd to a set form of words, and makes us Christians, Children of God, and of the Church.

Q. *What is the necessary matter us'd in the Administration of it?*

A. Natural Water only; for Artificial Water will not serve.

Q. *What is the Form, or Words us'd in Christning?*

A. I Baptize thee N. N. in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What if the word, I Baptize, or any one of the three Persons be left out?

A. Then the Baptism is not Valid.

Q. Can a Man be sav'd without Baptism?

A. No he cannot, unless he has it; either actually, or in desire, with contrition; or be Baptiz'd in his own Blood, by Martyrdom.

Q. Can the same Person receive this Sacrament more than once?

A. No he cannot; and it would be a great sacrilege to attempt it.

Q. Can no Man but a Priest Baptize?

A. Yes, in case of necessity, when a Priest cannot be had, any Lay-Man, or Woman may do it.

Q. What intention is necessary in him that gives Baptism?

A. To do what the Church does, and Christ ordain'd.

Q. What are the Effects of Baptism?

A. It gives Grace, by which we are made the adopted Children of God, and freed from Original Sin, and likewise from Actual, if guilty of it.

Q. Why have we one God-Father, and one God-Mother in Baptism?

A. That, if our Parents neglect it, or be prevented by Death, they may instruct us in the Faith of Christ.

Q. Do the God-Father and God-Mother, and also the Person, who Baptizes, contract any spiritual affinity with the Party Baptiz'd?

A. Yes they do and also with his Parents: Insomuch that they cannot Marry. And the like is to be said in Confirmation.

Q. How can Infants be Christen'd; who have no actual Faith?

A. In the Faith of the Church and their God-fathers and God-Mothers.

32 Confirmation Expounded.

Q Why are so many Ceremonies us'd in Baptism?

A. To stir up Reverence to the Sacrament; and Signifie the inward effects thereof.

Confirmation Expounded.

Q. What is Confirmation?

A. It is a Sacrament which makes us strong and perfect Christians, able to profess our Faith before Tyrants and Persecutors.

Q What is the Matter of it?

Q. Oyl mingl'd with Balm, bless'd by a Bishop.

Q. What is the Form of it?

A. I sign Thee with the sign of the Cross, I confirm Thee with the Chrism of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghost.

Q What Scripture have you for this?

A In the Acts of the Apostles, Cap. 8. 17. where Peter and John were sent to Confirm the Samaritans, They laid their hands on them, and they receiv'd the Holy Ghost.

Q. Who is the Minister of this Sacrament?

A. A Bishop only.

Q. What sin is it, not to receive this Sacrament when we may have it?

A. A Mortal Sin, if it be done out of contempt, or any gross neglect, especially in a persecuting Country, as ours is.

The Blessed Eucharist Expounded.

Q. What is the Blessed Eucharist?

A. It is the Body and Blood of J E S U S C H R I S T, true God, and true Man, under the forms or appearances of Bread and Wine.

Q. What is there under the form of Bread?

A. There is not only the Body, but also the Blood of Christ.

The Eucharist Expounded. 33

Q. Is the Body of Christ also under the form of wine?

A. Yes it is.

Q. What else?

A. There are also under each form the Soul and Divinity of Christ; so that under the form of Bread there are the Body and Blood, the Soul, and Divinity of Jesus - Christ wholly and intirely. And the same under the form of Wine.

Q. In what manner is Christ present in the Eucharist?

A. By the true and real presence of his divine and humane Nature, and not in figure only, as Hereticks would have it.

Q. How prove you that?

A. Because when Christ ordain'd it at his last Supper, He took bread, bless'd it, broke it, and gave it to his Disciples, saying: This is my Body. And he also bless'd the Cup, saying: This is my Blood of the new Testament, which shall be shed for many to the remission of sins, S. Matth. 26. 28.

Q. By what means is that which was before Bread, turn'd into the Body of Christ, and that which was Wine, made the Blood of Christ?

A. By the Divine Power, which as easily changes one substance into another, as it made the World out of nothing, and works this miraculous effect by the ministry of the Priest: in the same manner, as when by Moses the Rivers were turn'd into Blood, and Water into Wine by our Savior Christ.

Q. Is the Body of Christ hurt or broken, when we divide and break the Sacrament?

A. No, it is not; For Christ is now immortal, and impassible, he cannot die, nor suffer any more Rom. 6. 9

Q. How can the same thing be in many places at once?

A. By the Omnipotence of God to whom nothing is impossible; who is in all, and every one of his Creatures at one and the same time; and daily works such wonders in Nature as surpass our understanding.

34 *The Eucharist Expounded.*

Q. what is the Matter of this Sacrament?

A. Wheaten Bread, and Wine of the Grape.

Q. What is the Form of it?

A. This my Body; This is my Blood.

Q. What disposition is requir'd in him, that receives the B. Eucharist?

A. That he be in a state of Grace, free from all mortal sin. For he that eats and drinks unworthily, eats and drinks damnation to himself, 1. Cor. 11. 29.

Q. Is it lawful or profitable to receive under one kind?

A. Yes, Because under one kind we receive both the Body and Blood.

Q. Did not Christ command all to receive under both kinds?

A. No: for at the last Supper when he bid all then present drink of the Cup, none were there but the Apostles. And when in S. John 6. he seems to command the receiving under both kinds, he immediately takes away the difficulty, by promising Everlasting Life to him that receives under the form of Bread alone: He that Eats of this Bread shall live for ever. v. 58.

Q. what are the effects of this Sacrament?

A. It encreases Grace, and nourishes our Soul in Spiritual Life; He that eats of this Bread, shall live for ever. S. John. 6. 58.

Q. Is the Eucharist a Sacrament only?

A. No: It is also a Sacrifice.

Q. What is a Sacrifice?

A. It is a supreme act of Religion, due only to Almighty God.

Q. How is this perform'd?

A. By Offerings made to Him, in testimony of his being the Sovereign Lord of all things.

Q. In what did the Sacrifice of the Old Law consist?

A. Chiefly in bloody Sacrifices of Beasts, which

the Priests offer'd in the Temples, as Figures of Christ's Sacrifice on the Cross, which was then to come.

Q. In what consists the Sacrifice of the new Law?

A. In the Voluntary and Bloody Oblation, which Christ made to his Eternal Father, by dying on the Cross for our Redemption.

Q. But, this being past, how have we now any Sacrifice in the new Law?

A. By the standing memorial and continuance of it in the Eucharist.

Q. why do you say that the Eucharist is a standing memorial of Christ's sacrifice on the Cross?

A. Because Christ at his last Supper commanded it should be offer'd as a Remembrance of his Passion to the end of the World: and this is what is perform'd in the Sacrifice of the Mass.

Q. Why is it a continuance of Christ's Sacrifice?

A. Because JESUS-CHRIST, who is a Priest for ever according to the order of Melchisedec, having offer'd himself once in a bloody manner on the Altar of the Cross, continues daily to offer himself by the ministry of his Priests in an unbloody manner under the forms of Bread and Wine. So that the Sacrifice offer'd on the Cross, and the Sacrifice of the Mass are one and the same, as to the chief Priest who offers it, and the thing which is offer'd; and differ only in the manner of offering.

Q. What therefore is the Mass?

A. It is the Sacrifice of the Body and Blood of Jesus-Christ, under the forms of Bread and Wine, in memory of his Death and Passion, for the remission of our sins.

Q. Who said the first Mass?

A. JESUS-CHRIST.

Q. When did he say it?

A. At his last Supper when he instituted the Holy Eucharist.

36 *The Eucharist Expounded.*

Q. To whom is the Sacrifice of the Mass offer'd?

A. To GOD only.

Q. Is it not sometimes offer'd to the Saints?

A. No. Masses are sometimes said in Honor and Memory of the Saints; in thanksgiving to God for the benefits, which he has been pleas'd to bestow on them; and that they, joining their Prayers with ours, may intercede for us in Heaven, whose memory we celebrate here on Earth.

Q. What benefit receive we by this Sacrifice?

A. It is a daily application of the merits of Christ for the relief of our necessities, by laying before the Eternal Father the infinite value of his Son's bitter Passion.

Q. What are the benefits the Living receive by it?

A. They are many: First, It applies the Merits of our Savior's Passion, for the Remission of our Sins. 2^{ly}. It procures new Graces, and Blessings for us, by virtue of the said Passion. 3^{ly}. It is the most acceptable Offering we can make to Almighty God in Thanksgiving for all his Benefits.

Q. Does it avail the Faithful departed?

A. It is not to be doubted, but, as St Augustine says, by this wholelome Sacrifice, which is offer'd for them, they are so far help'd, as to be treated with more Mercy than their Sins deserve.

Q. Is it not a prejudice to the Faithful, that the Mass is said in an unknown Tongue?

A. No: For the Mass contains only those Prayers, which the Priest alone is commanded to say, as the Mediator between God and his People. Neither are the People ignorant of what is said, since they have the Mass expounded and English'd in their ordinary Prayer Books.

Penance Expounded.

Q. *What is Penance?*

A. A Sacrament, by which the Sins we fall into after Baptism are forgiven us.

Q. *When did Christ Ordain this Sacrament?*

A. After his arising from the dead, when he breathed on his Disciples, saying, *Receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven, and whose sins ye shall retain, they are retain'd*, S. John 20. 23.

Q. *What is the Matter of this Sacrament?*

A. The sins of the Penitent accompanied with Contrition, Confession, and Satisfaction.

Q. *What is the form of it?*

A. I absolve thee from thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost.

Q. *What are the Effects of it?*

A. It reconciles us to God, and either restores or increases Grace.

Q. *How many parts has it as it concerns the Penitent?*

A. Three; Contrition, Confession, and Satisfaction.

Q. *What is Contrition?*

A. A hearty sorrow for our sins by which we have offended so good a God.

Q. *What is Confession?*

A. A full and sincere declaring of all our sins to our Ghostly Father.

Q. *What is Satisfaction?*

A. A faithful performance of the Prayers, or good works enjoin'd us by the Priest to whom we confess.

Q. *What is requir'd to a good Confession?*

A. First, That we seriously examine our Conscience; 2dly. To be heartily sorry for all our sins, with a firm purpose to amend, 3dly. To Confess them faithfully to the Priest.

Q. What is a firm purpose of amendment?

A. It is a Resolution, by the Grace of God, not only to avoid sin, but also the occasions of it.

Q. What if a Man knowingly leaves out any one mortal sin?

A. He commits a great Sacrilege, by lying to the Holy Ghost; and makes his whole Confession nothing worth.

Q. What is an Indulgence?

A. Not leave to commit sin, or a pardon for sins to come (as some slander the Church) but only a releasing of temporal punishments, due to such sins, as are already forgiven us by the Sacrament of Penance.

Extreme Union Expounded.

Q. What is Extreme-Union.

A. It is the last Sacrament given to dying Persons, to strengthen them in their passage out of this Life into a better.

Q. What warrant have you for this Sacrament?

A. In S. James 5. 14 where it is commanded: Is any man sick amongst you? Let him bring in the Priests of the Church, and let them pray over him, anointing him with Oyl in the Name of our Lord, and the Prayer of Faith shall save the sick man, and our Lord will lift him up, and if he be in sin, his sins shall be forgiven him.

Q. Who is capable of this Sacrament?

A. Every Christian, that is in moral danger of death by sickness, except Infants, Fools, and such as are always mad.

Q. What is the Matter of this Sacrament?

A. Oyl bless'd by a Bishop.

Q. What is the Form of it?

A. May our Lord, by this Holy anointing and his own most tender mercy, pardon thee, whatever thou hast sin'd by thy Seeing, &c. And so of all the other senses.

Q. *What are the effects of this Sacrament?*

A. It comforts the Soul in her last agony against despair, it remits sin, and restores health, if it be expedient.

Holy Order Expounded.

Q. *What is Holy Order?*

A. A Sacrament, by which power is given to the Ministers of the Church, to enable them to do their Holy Offices: and Grace to do them well.

Q. *When did Christ ordain this Sacrament?*

A. When he gave his Apostles the full power of Priesthood: as at his last Supper, when he said to them *Do this in remembrance of me*: And before his Ascension, when breathing on them, he said: *Receive ye the Holy Ghost, whose Sins ye forgive.* &c.

Q. *What did he then give them power to do?*

A. To Consecrate and offer the unbloody Sacrifice of his Body and Blood, and to forgive Sins.

Q. *To whom is this Sacrament given?*

A. To such chiefly as are made Priests and Bishops whose duty it is to conduct the Faithful to eternal life, being to render an account to God for their Souls.

Q. *What sin is it therefore to oppose the Government of Bishops?*

A. A sin of Rebellion against the peace and safety of God's Church; for Christ has appointed Bishops to be the Guards, and Teachers of his Law.

Matrimony Expounded,

Q. *What is the Sacrament of Matrimony?*

A. It is a new dignity added to the Contract of Marriage, by which it is made a Sacrament of the new Law; and so gives Grace to those that worthily receive it.

Q. What is the Matter and Form of Mariage?

A. The present Consents of the Parties express'd in Words or other Signs, by which they deliver and accept of each others bodies.

Q. What are the effects of Matrimony?

A. It gives special Grace to the Married Couple to support the difficulties of Marriage, to love, to be faithful, and bear with one another, as also to bring up their Children in the fear of God.

Q. How great is the bond of Marriage?

A. So great, that it can never be broken, but by Death.

CHAP. XII.

The Cardinal Virtues.

Q. How many Cardinal Virtues are there?

A. Four. 1. Prudence. 2. Justice. 3. Fortitude. 4. Temperance. And they are all call'd Cardinal Virtues, because they are the fountains, and as it were the hinges of all moral good Works.

Q. Declare to me the Offices of these Virtues?

A. *Prudence* makes us considerate and wary in every thing that we our selves be not deceiv'd, nor deceive others. *Justice* makes us render to others, that which is theirs. *Temperance* makes us bridle our inordinate desires. *Fortitude* causes that we fear not any danger, no not death it self, for God's service.

The Gifts of the Holy Ghost.

Q. What, and how many are the Gifts of the Holy Ghost?

A. Seven 1. Wisdom. 2. Understanding. 3. Counsel. 4. Fortitude. 5. Knowledge. 6. Piety. 7. The fear of our Lord.

Q. Whereto do these Gifts serve?

The Works of Mercy, &c. 41

A. They serve us for the help of Virtue, and to make us perfect in the way of God, because thro' *Fear*, we abstain from sin : Thro' *Piety*, we are devout, and obedient to God : Thro' *Knowledge* we are taught to understand the Will of God, Thro' *Fortitude*, we are help'd to put the same in execution : Thro' *Counsel*, we are admonish'd of the Deceits of the Devil : Thro' *Understanding*, we are elevated to penetrate the Mysteries of Faith : Thro' *wisdom*, we become perfect, ordering all our Life, and all our Works to the Glory of God, because the Wise Man knows the last end, and to it directs every thing.

The Fruits of the Holy Ghost.

Q. **H**OW many are the Fruits of the Holy Ghost? A. They are Twelve. 1. Charity 2. Joy. 3. Peace. 4. Patience. 5. Longanimity. 6. Goodness. 7. Benignity. 8. Mildness. 9. Fidelity. 10. Modesty, 11. Continence. 12. Chastity. *Galat. 5: 22*

CHAP. XIII.

The Works of Mercy Corporal and Spiritual.

Q. **H**OW many are the works of Mercy, of which we shall be demanded account in particular at the day of Judgment?

A. Seven. 1. To feed the Hungry. 2. To give drink to the thirsty. 3. To cloath the naked. 4. To harbor the harborless. 5. To visit the sick. 6. To visit the imprison'd. 7. To bury the dead.

Q. How prove you these works deserve a Reward?

A. Because, he that gives a cup of cold water only to a Disciple, in the name of a Disciple shall in no wise lose his Reward. S. *Matth 10. 42*. And Christ has promised Heaven, as a Reward, to such as do these things. S. *Matth. 25. 35*.

42 *The Works of Mercy, &c.*

Q. These are the Works of Mercy Corporal. Now which, and how many are the works of Mercy Spiritual?

A. Seven also. 1. To give counsel to the doubtful. 2. To instruct the ignorant. 3. To admonish Sinners. 4. To comfort the afflicted. 5. To forgive offences. 6. To bear patiently the troublesome. 7. To pray for the quick and the dead.

Q. Is it lawful to pray for the Dead?

A. Yes. It is a wholesome and holy cogitation, to pray for the Dead, that they may be loos'd from their sins. 2. Machab. 12. 45.

Q. Is there also a Reward given to these works?

A. Yes; For they who instruct others unto Justice, shall shine like stars for all eternity, Dan. 12. 3.

The Eight Beatitudes.

Q. What are the Eight Beatitudes?

A. 1. Poverty of Spirit. 2. Meekness. 3. Mourning. 4. To hunger and thirst after Justice. 5. Mercifulness. 6. Cleanness of Heart. 7. To be peace-makers. 8. To suffer persecution for Justice sake.

Q. Who are the Poor in spirit?

A. They, who taking off their affections from Riches and Honors, are willing to be poor and contented.

Q. Who are the Meek?

A. They that seek no revenge, but to overcome evil with good.

Q. Who are they that Mourn?

A. They who despising earthly pleasures and comforts, bewail their own and others sins and the occasions of them.

Q. Who are they that Hunger and thirst after Justice?

A. Such as earnestly endeavor to grow daily in Virtue and Goodness, and to make others do so too.

The Kinds of Sin Expounded 43

Q. Who are the Merciful ?

A. They who freely pardon all injuries, and relieve those that suffer.

Q. Who are the Clean of heart ?

A. They that are careful to keep their minds free from impure thoughts, from the love or desire of all unlawful or vain things.

Q. Who are the Peace makers ?

A. They who seek Peace with God, and keep it with all Men.

Q. Who are they that suffer Persecution for Justice ?

A. Such as are so constant in the true Faith, and the practice of a Good life as to be willing to suffer and die, rather than offend against either.

CHAP. XIV.

The kinds of sin Expounded.

Q. How many kinds of sin are there ?

A. Two : Original and Actual.

Q. What is Original sin ?

A. It is a want of Original Justice, which we are all born in by means of Adam's fall.

Q. How is Original sin remitted ?

A. By Baptism.

Q. What is Actual sin ?

A. It is a thought, word, or deed, contrary to the Law of God.

Q. What is a sin of Omission ?

A To omit any thing willingly, which is commanded us, by God or his Church.

Q. How is actual sin divided ?

A. Into Mortal Sin, and Venial Sin ?

Q. What is Mortal sin ?

A. It is a wilful transgression, in matter of Weight, against any known Commandment of God, or.

44 *The Kinds of Sin Expounded.*

the Church, or of some lawful Superior.

Q. Why is it call'd mortal or deadly?

A. Because it deprives the Soul of her spiritual Life which is the Grace of God.

Q. What is a venial sin?

A. It is a much more pardonable offence against God, or our Neighbor.

Q. What is the effect of venial sin?

A. It weakens, and cools the fervor of Charity, and lessens our Devotion, hinders the inspirations of the Holy Ghost from Working, leaves the Soul feeble and drouse, and which is worst of all, disposes to mortal sin, according to that, *he that neglects small faults will fall into great ones.*

Q. How many ways is a venial sin made mortal?

A. Four: First, when one commits a venial sin with such affection, that he is resolv'd to commit it, tho' it were mortal. 2. When the end of doing it is a mortal sin. 3. When one perceives that by committing a venial sin, he shall give an occasion to a mortal one, by scandal, or any other way. 4. Whensoever one commits that, which in it self is only a venial sin, and yet thinks in his Conscience it is a mortal one.

Q. How is mortal sin remitted?

A. By hearty *Contrition* and *Penance*.

Q. How is a venial sin remitted?

A. By all the Sacraments, by devout Prayer, and the like.

Q. Whether go such as die in mortal sin?

A. To Hell for all eternity.

Q. Whether go such as die in venial sin, or not having fully satisfied for the punishment due to their mortal sins?

A. To Purgatory, till they have made full satisfaction for them, and then to Heaven.

Q. what proof have you for this in the New Testament?

The Kinds of Sin Expounded. 45

A. First, from our Savior's own words, *Matth. 12. 32* where speaking of the remission of Sins, he says, There is one that will *not be forgiven in this world, nor in the world to come*: Which words *S. Augustine* says would not be true, if some sins were not forgiven in the next World: And this implies a Purgatory: for there only is remission of sins, and not in Hell or Heaven.

Secondly, from *S. Paul. 1 Cor. 3. 15* where, he speaks of some under the guilt of sin, that shall be *save'd, yet so as by fire*.

Q. *How many ways may a man be made partaker, and guilty of another's sin?*

A. Nine ways. 1. By counselling it. 2. by commanding it. 3. By consenting to it. 4. By provoking him to do it. 5. By praising, or flattering him for it. 6. By not speaking, when he ought to speak. 7. By winking at it. 8. By being a Partner with him in the fact. 9. By defending the ill done.

CHAP. XV.

The Seven Deadly or Capital Sins.

Q. *Which are the seven Capital sins?*

A. First. Pride. 2. Covetousness. 3. Luxury. 4. Anger. 5. Gluttony. 6. Envy 7 Sloth.

Q. *What is Pride?*

A. An Inordinate desire of our own worth and Esteem.

Q. *What is Luxury?*

A. An inordinate desire of Carnal pleasure.

Q. *What is Anger?*

A. An Inordinate desire of Revenge.

Q. *What is Gluttony?*

A. An Inordinate desire, or use of meat or drink,

Q. *What is Envy?* A. A sadness, or repining at another's good, because it seems to lessen our own.

46. *The four last things Expounded.*

Q. *What is Sloth?*

A. A lazyness of mind, neglecting to begin or prosecute good things.

Q. *Why are Christians commonly instructed concerning these deadly sins?*

A. That thereby they may discern the several roots, from whence all their particular sinful actions proceed, and so when they examine their conscience, see what passion it was that induc'd them to sin, that they may by searching diligently from what source their sins proceed, cut them off in the root it self, by abating those affections, and passions, which are most predominant in them.

The Sins against the Holy Ghost.

Q. *How many are the Sins against the Holy Ghost?*
A. Six: First, Despair of Salvation. 2. Presumption of God's mercy 3. To impugn the known truth. 4. Envy at another's spiritual good. 5. Obstinacy in sin. 6. Final impenitence.

The Sins that cry to Heaven for Vengeance

Q. *How many such sins are there?*

A. Four: First, Wilful Murder 2. Sin of Sodom 3. Oppression of the Poor. 4. To defraud Workmen of their Wages.

CHAP. XVI.

The four last Things Expounded.

Q. *What are the Four last Things?*

A. Death, Judgment, Hell, and Heaven.

Q. *What mean you by Death?*

A. That we are all mortal, and must once die, how soon we are uncertain, and therefore should be always prepar'd for it.

Q. *What is the best preparative for a good Death?*

A short Morning's Exercise 47

A. A good Life, and to be often doing penance for our sins, and saying with S. Paul, *I desire to be dissolved and to be with Christ*, Philip. 1. 23.

Q. *what understand you by Judgment?*

A. That besides the General Judgment of the world, our Souls as soon as we are dead, shall receive their particular Judgment at the Tribunal of Christ.

Q. *How must we prepare our selves for this Judgment?*

A. By often remembering that, *it is a terrible thing to fall into the hands of the Living God*, Heb. 10. 31.

Q. *What mean you by Hell?*

A. I mean a Place where such as die guilty of mortal sin, shall be tormented for all eternity. *Apoc. 20. 10.*

Q. *What understand you by Heaven?*

A. I understand a kingdom where the chosen, and faithful Servants of God, who die in a state of Grace, shall live and reign with him in happiness & glory for ever & ever.

Q. *What benefit have we by the frequent memory of these last things?*

A Very great benefit because it mightily contributes towards preserving us in the state of Grace, according to that, *In all thy works remember thy last things, and thou shalt never sin*, Eccl. 7. 40.

CHAP. XVII.

A short daily Exercise.

Q. *What ought you to do when you awake in the morning?*

A. I ought to give my first thoughts and affections to Almighty God.

Q. *How do you comply with this duty?*

A. 1. I lift up my mind to God, I make the sign of

48 *A short Morning's Exercise*

the Cross and say : *O my God I give thee my heart.*

2. I am careful not to begin the day with an act of sloth; and therefore I rise in due time without delay.

3. I put on my cloaths modestly, because God and his Angels see me : whilst I am putting them on , I say some Prayers , or entertain my self with some good pious thoughts ; as for example , I consider that this may be the last day of my Life : that this present day is given me by Almighty God , that employing it in his service I may gain the future day of Eternity.

Q. What do you do as soon as you are cloth'd ?

A. I kneel down and say : In the Name of the Father &c. O my God I believe thou art here: I adore thee and love thee with my whole Heart, Thou hast created me of nothing, redeem'd me by the death of thy Son, sanctified me by the Grace of thy Holy Spirit, and preserv'd me this Night. I give thee most humble thanks for these and all other benefits thou hast bestow'd on me. I offer to thee all my thoughts, words, deeds and sufferings, and beseech thee to give me Grace not to offend thee this day, but to do thy Holy Will in all things.

Our Father who art in heaven &c.

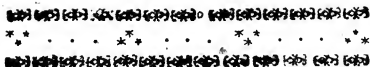
Hail Mary full of Grace &c.

I beleive in God the Father Almighty &c.

O my good Angel, whom God by his supernal Piety has appointed to be my Guardian, enlighten me, keep me, direct and govern me this day, & ever.

O Virgin Mary and all you Saints pray for us to our Lord; that we may by his Grace spend this day, and the rest of our lives in his Service.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting; and may the Souls of the Faithful departed, by the mercy of God, rest in Peace, Amen.



Instructions

FOR

CONFIRMATION.

Q. *What is Confirmation?*

A. Confirmation is a Sacrament instituted by our Lord Jesus Christ, to make us *Perfect Christians*; and it is so call'd, because it Gives to them that receive it, if duely disposed, a great inward Strength, a Holy Vigor of Spirit, a firm Constancy of Mind, for the exact discharging every Duty that belongs to a Christian Life, and happily finishes in them, that which Baptism had begun, making them, of Infants in Christianity, to become Perfect Men, and not fear Persecution, nor Death it self, for the sake of Jesus Christ.

Q. *What is it that is used in the administration of this Sacrament?*

A. As Water is made use of in Baptism, so Chrism is used in Confirmation, which is a Compound, made of Oyl and Balm. The Oyl signifies that sweetness, that Tenderness and Mercy, which every one that is Confirm'd ought alwaies to have in their Hearts, Words, and Carriage towards their Neighbors, and even towards their Enemies. The Balm represents the good Odour or sweet Savour of innocence, and a Holy Life, with which they ought to be fill'd. The Form or

90. *Instructions for Confirmation.*

Words used in conferring this Sacrament, are these: *I sign thee with the sign of the Cross, and I confirm thee with the Chrism of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. In what manner is this Sacrament administred?

A. The Persons that are to be Confirm'd kneel down before the Altar, where the Bishop makes the sign of the Cross with the Chrism on their Foreheads, because 'tis in that part the effects of *Fear* and *Shame* show themselves most; and 'tis to teach them that are Confirmed, that they never ought to be afraid to confess Christ crucified; that neither *Fear* nor *Shame* ought to hinder them from an open profession of the Maxims of the Gospel, when by Company or ill Example they are press'd to renounce in their Words or Actions, the Glorious Title of a Christian.

After this, the Bishop gives them a little blow on the Cheek, so to imprint in their Minds, that from this time they begin to be Soldiers of Jesus Christ, and are to be ready to suffer, all Affronts, Injuries & Contradictions from Men; and so make profession of their Faith with that courage and Meekness, as Christ has commanded and given Example in the Gospel.

Lastly the Bishop gives them the Peace, saying, *Peace be with you*; to signify that if they desire Peace with God, and within themselves, it must be by suffering patiently all the Troubles and Persecutions that happen to them in the practice of Virtue.

Q. where may the Effects of this Sacrament be seen?

A. In the Persons of the Apostles; for They as soon as Judas had betray'd their Master, presently abandon'd

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him, and withdrew into such places where they might best-secure themselves against the Persecution that then seem'd to threaten them: thus fearful were They at that time. But after they had been Confirm'd on *Whitsunday*, by the Holy Ghost coming down upon them, they were so fill'd with Courage, Force, and Virtue of the Holy Spirit, that they publicly preach'd the Doctrine of him, who had been crucified, and in whom they had been but just before so shamefully scandaliz'd; now concluding with themselves, that the greatest Happiness that could come to them, was to die for his sake, and in the defence of the Gospel.

Q What Dispositions ought Christians to bring along with them, in order to the worthy receiving and partaking of the effects of this Sacrament?

A. 1. They are to be careful that they be free from the Guilt of all mortal Sin, and therefore they are to prepare themselves by a good Confession. 2dly. They ought to be wel instructed in the Mysteries of Faith, and in particular in what concerns this Sacrament; as to the Effects and Grace, which they expect to receive by it, 3dly. They ought to go with their Souls full of Faith and Hope in God, with a firm Confidence that they shall receive the Holy Ghost invisibly in their Hearts, and be strengthen'd with a true Christian Courage, which shall carry them thro' all Difficulties, as to the profession of their Faith; and thro' all Duties which belong to the Followers and Disciples of Christ crucified. 4thly. In consideration of that fulness of Grace, which they expect to receive in this Sacrament, they will do well to dispose themselves some days before, by more than ordinary Prayers, by Fasting, Alms and other good Works. And being thus instructed and prepar'd, they may be presented to the Bishop.

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Q. *What are the Prayers proper for a Person to say before he is Confirm'd?*

A. The Hymn and Prayers set down in the Manuals, for invoking the assistance of the Holy Ghost, as, *Come Holy Ghost, &c. Veni sancte Spiritus, &c. Veni Creator Spiritus &c.* He may likewise, within his own Thoughts lay before Almighty God all the Necessities and Weaknesses to which he is subject, and then sollicite Heaven to send down the Holy Spirit into his Heart, to be his Comforter and Defence, and to secure him against all Dangers, which he sees before him, whether occasion'd by his own Infirmary, or the repeated Assaults of his Enemies; as something after this form.

A Prayer before Confirmation.

I Come here this day, my Sovereign Lord and Redeemer, to list my self a Soldier under thy Standard of the Cross. But when I consider my Weakness, and reflect how infirm and faithless I am, I am fill'd with Confusion and Shame, and cannot but reproach my self with the rashness of the Undertaking; for, How can I pretend to offer my self to fight thy Battels, to suffer in thy Cause, to be ready to accept of Poverty, Distress, Chains or Death, in defence of thy Faith, with Liberty and Life to assert the Right of thy Gospel, whilst the little Occasions and Trials I daily meet with, convince me of my want of Courage, and make me yield before them? For alas! how often is it, that a slight Word or imagin'd Contempt overcomes all my Patience? How often does Cowardise and Shame put

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me by, the doing many a commendable Office, nay, and make me omit many a pressing Duty? And is it not almost every day, that for Humane Respects, and in compliance with Company, I am prevail'd on to do that which is unreasonable, of ill example, and too often what is scandalous too? And while I thus experience my want of Courage of Fidelity and Trust, with what Face of Reason can I pretend to offer my self to become thy Soldier? No, my God, I confess I have no ground or reason for it; and therefore, acknowledging how unqualified and unfit I am for this Service, I here revoke what I have said, and only lay before thee my Desires, my Wishes and Good-will. Thou knowest, O God these my Desires, and the Inclinations of my Heart, that tho' I am unable of my self to perform any of the Duties that belong to thy faithful Servants, and true Followers of the Cross, yet that I sincerely desire to become fit and qualified for the exact discharging all those Obligations that belong to this Character: And tis for this end I now come to offer my self to Thee.

And however weak and indisposed I am, yet in the first place I here confess and firmly believe, that Thou art able to remove all Infirmities, and inspire me with Strength; Thou who commanded the Light to shine out of Darkness canst perfect these unworthy Earthen Vessels and make them become the Temples of the Holy Ghost; thou canst raise them by thy Spirit above the Earth; show in them the Excellence of thy Power, even the Power of Heaven and thus make them superior to all difficulties, safe in dangers, and fit for all Duties.

I moreover hope, and come with a great Confidence in thy Goodness, that thou wilt look on me with all the tenderness of a loving Father, and send down at present

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the Holy Ghost into my Heart: For since thou hast promised to give this Good Spirit to those that ask it, and so solemnly bestow'd it on thy Followers, by the imposition of Hands, I cannot but hope to be now made the Subject of this thy Goodness, and the Instrument of thy Power.

Come then, O Holy Ghost, who replenishest the Hearts of the Faithful, descend into my Soul, and make it the place of thy abode. Remove from me all vicious Shame, and inspire me with a Christian Courage; strengthen me against all the Assaults of Self-love, the Flesh, and the World; make me bold in every Duty, and only fear to sin; let nothing persuade me to condemn or forsake thy Law; let the Attempts of Flattery or Terror be equally vain and fruitless upon me, and let me now drink so deep of this Torrent of Sweetness, that neither Chains, nor Racks may be able to force me from my Duty; but that, like the Blessed Apostles, ~~those thy true Soldiers~~, I may even rejoice in suffering for thee: Thus, however weak in my self, shall I be made strong in thee; thus shall I become thy Soldier too; and only thus. Come then, O Holy Ghost, with all thy Gifts and Blessings, and fill my soul & Affections with thy divine Presence; that so I may never forget the Benefit, I am now about to receive.

Q. After they have been Confirm'd what are they to do?

A. Not to depart immediately, but stay some time.
r. To give thanks for the Blessing receiv'd. *2.* To beg a continuance of this Grace, that the Holy Ghost may be so truly settled in their Hearts, that on all occasions they may be ever sensible of his Divine Assistance; and lastly make sincere Resolutions of living according to the Perfection, which this Sacrament requires; that is according to the Spirit of a True and Perfect Christian.

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Q. Is it then according to this Spirit every Person ought to live after he is Confirm'd ?

A. Yes. He is most certainly oblig'd to this; and therefore tho' every one may in some manner excuse the Weakness, the Cowardise, and the being mov'd by humane Respects in baptiz'd Persons, who have not yet been Confirm'd; yet there can be no such Excuse in regard of those Christians who have received this Sacrament, it being the principal design and effect of this Holy Institution, as Faith teaches us, to strengthen them against the Snares and Power of the Devil, the World and the Flesh, to take away from them the fear of Men, to make them confess openly, that they are only to consider the sacred Rules of the Gospel, esteem only Jesus to be their Master, and enter into no other Warfare but this; and that they will act thus not only before Persecutors or Tyrants, who would do violence to their Faith, but particularly before all Persons of the World, who offend against these sacred Rules by their Words, by their Excess, by their Vanities: or otherwise joyn with the Enemies of the Cross, in overthrowing that Law, which they here take upon them to assert and maintain.

Q. I fear too many, who come to be Confirm'd think but very little of this great Obligation which they undertake, and of this Spirit by which they are ever afterwards bound to regulate their Lives: and what Remedy?

A. This in a great part, depends on those who have others under their care; as Priests, Parents, God-fathers, Godmothers, and Masters, and therefore it ought to be their business not to permit those who are

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subject to them, to receive the Sacrament of Confirmation, till they have been fully instructed in all the particulars that concern it, in the Dispositions necessary for it, and in all the Effects and Graces to be expected from it.

Q. What time ought Parents, &c. to observe in bringing those under their care to the Sacrament of Confirmation?

A. The proper time is before they have received the Blessed Eucharist, for thus it is requir'd by the Church in her Decrees and Rituals; and, as for their Age, they are allow'd to bring them after they are Seven years old, they being first well instructed according to the capacity of that Age: But because it is scarce to be expected, that at those years they should be truly sensible of the great Obligations they bring upon themselves, therefore I cannot but think it very proper, for all those who have been admitted to it in that tender age, when they are grown up to a better Understanding, to make a solemn Renovation of the Obligations which belong to this Sacrament. The same may be understood of as many others, who have receiv'd it, tho' in maturity of age, yet without due Instructions or Knowledge of these Promises and Obligations; and it may be done after this manner.

*A Form of renewing the Obligations of
the Sacrament of Confirmation.*

MY Lord God, how prodigious is the Excess of thy Mercy who not discourag'd by the Ingratitude of Men, pardon'st them those Failings and Sins, which they commit even against the Sacraments, those sacred Pledges of thy Love! I most humbly beg Pardon for the Unworthiness I brought to the Sacrament of Confirmation, for approaching to it without being fully instructed in its Excellence, or fill'd with a Holy Zeal and Desire of living all my Days according to its Spirit and Sanctity.

Prostrate therefore before thee. I here acknowledge, that I have convers'd amongst Christians and thy Children without due veneration for the sacred Maxims of thy Gospel; nay I fear, there has scarce been any Company, wherein I have been engag'd, or Visit I have made, wherein I have not fallen much beneath the Duty of a Christian, or done something unworthy of that Profession.

But now, my God, I here purpose and resolve to make it my endeavour, for the future, to live as a good and faithful Christian ought to do; and being fortified by thy Holy Grace, to appear as a true Soldier of Jesus-Christ.

For this end, I beg of thee a continual Support of thy grace, that the World, Company, or Custom may never be able to corrupt me by their pernicious Maxims; that I may have Strength to resist all Shame and Fear, which have so often hinder'd me from speaking

and acting courageously in my Duty. Grant me also Grace, my God, that I may suffer in Humility and Silence all the contradictions, affronts, and calumnies I shall meet with. And this one thing more I ask of thee, that I may no longer seek Peace and Rest in the things of this World, but in thy Love only, and the Vigorous Practice of my Duty, as may most contribute to thy Honour & Glory; & the Good of my own soul; & grant that I may persevere in these holy Resolutions to the end of my Life. Amen.

I hope these short instructions will be charitably received: And that the blessing of Heaven will attend those, who sincerely make use of them

FINIS.



Instructions.

FOR CONFESSION, AND COMMUNION.

GOD, who wills not the Death of a Sinner, but calls all to Repentance, has, in the Sacrament of Penance mercifully provided all Christians of a Means, by which their sins may be forgiven, and they again received into the Favour of their Heavenly Father, from whom they had been separated by their Offences. So that, whoever finds his Conscience burden'd with the weight of his Crimes, and is conscious to himself of having provok'd the Anger of God, ought diligently to apply himself to this Holy Expedient of Peace, and seek a Reconciliation in that manner as God has appointed and commanded it.

But then his principal care ought to be, not to be wanting in any part that God requires at his Hands, but sincerely to perform all that is exacted of him, with a Seriousness answerable to the Greatness of the Work he goes about; and a Diligence suitable to that Infinite Mercy, which is here offer'd him; ever remembering, that as it is Mercy and Pardon that is promis'd, to those that sincerely do here the best they can; so there is nothing less than a Curse pronounc'd against all those that do this Work of God negligently.

It being therefore a matter of the most weighty concern, to perform this Duty well, I presume it will be a very acceptable Charity, to give some assistance in this Affair, and an encouragement to the poor Sinner, if I take him by the hand and lead him through every

part of this great Undertaking. But then he must give me leave, for clearness sake, and the Instruction of such as are ignorant, to lay down some Points, by way of Question and Answer.

CHAP. I.

Of the Parts of the Sacrament of Penance; and of the Examination of Conscience.

Q. *How many Parts has the Sacrament of Penance, as it regards the Penitent?*

A. Three, viz. 1. Contrition of Heart. 2. Confession of Mouth. 3. Satisfaction of Works.

Q. *What do you mean by these three Parts?*

A. I mean, That every Sinner that desires Pardon of his Sins has Three things to do: First, He is to be heartily sorry for his Sins. 2. He is to confess them. 3. He is to perform what is enjoyn'd him, in testimony of his sorrow, and to make some satisfaction to the Divine Justice for his Offences.

Q. *What is the first thing you would have a Sinner do, that heartily desires to perform well this Duty, and to obtain Pardon of his sins? Where would you have him begin?*

A. I would advise him to retire in private, and raising up his Heart to Heaven, make his Protestation to Almighty God, that what he is going about, is sincerely for the Honor of his Holy Name, and the discharging his Soul from the Guilt of his Offences, and for this end, that he desires his Assistance; which he may do after this manner.

A Protestation before the Examen of Conscience.

O God, the Searcher of Hearts, behold I here protest in thy presence, that what I now design, is
sincerely

sincerely for the honor of thy Name : And because I heartily desire to be delivered from the Guilt of my sins, therefore I come to this Sacrament of Penance, that complying with thy holy Institution, I may obtain thy Blessing and Pardon, as thou hast promised : May thy holy Grace assist me for the performing this Great Duty well, as it is thy Mercy that has called me to it.

Q. *After this, how must he go on ?*

A. I would have him then prepare for the first part of this Sacrament, *viz Contrition*. And because a Sinner cannot well have that true and particular Sorrow for his sins, unless he first knows what his sins are; therefore the first thing he has to do, after having made his Protestation, is to apply himself to the *Examination of Conscience*, and enquire into the state of his Soul, that so he may discover the Particulars in which he has offended God, and for which he now designs to beg Pardon, and conceive that true Sorrow, as may be available for that end.

Q. *What Directions do you give him for the making this Examen well ?*

A. I would have him begin it with Prayer : For as the seeing our own Failings is a point of great concern, so 'tis of great difficulty too; and if he has not the light of God's Grace to direct him in this search, I fear he will deceive himself, and be subject to many Delusions; sometimes stick at Niceties for great sins, and other times overlook his greatest sins, as if they were none at all. Man is very blind in this Affair, and there's no Remedy for this Blindness but the Light of Heaven; and 'tis nothing less than a Presumption, to begin this Examen, till he has first implor'd Help and Direction from above, which he may do thus.

A Prayer before Examination of Conscience.

I AM truly sensible, O God, that I have many ways offended thy Divine Majesty, and provok'd thy wrath by my sins; and that, if I obtain not Pardon I shall be cast out of thy sight for ever; I desire therefore at present to call my self to an account, and look into all the Sins wheteby I have displeased thee: But O God how miserably shall I deceive my self, if thou assist me not in this work, by thy Heavenly Light! Give me therefore at present thy Grace, whereby I may discover all my Imperfections, see all my Failings, and duly call to mind all my Sins; for I know nothing is hid from thy sight: But as for me, I confess I am in the dark to my self; my Passions blind me, Self love flatters me, Presumption deludes me; and though I have many Sins, which look me in the Face and cannot be hid, yet how many too are there quite hid from me! But discover even these to me, O my Lord, enlighten this my Darkness, cure my Blindness, and remove every Veil that hides my sins from me, that so I may be no longer a Secret to my self, nor a Stranger to my own Failings: that I may never flatter my self with the Thoughts of having repented, and at the same time nourish Folly and Vice within my own Breast. Come Holy Ghost, and by a Beam of thy Divine Light open my Understanding, that I may have a full view of all my sins and imperfections, and thus knowing my self, and sincerely repenting of all my Offences, I may know thee, and be received again into thy Favor.

Having thus beg'd the Divine Assistance, he is seriously to turn all his Thoughts to the making the Examination of his Conscience; that is, truly to consider, that if he were within a few hours to appear before the Judgment Seat of God, what are the Sins he apprehends would then rise up against him, and wish
be

he had never committed : These very Sins ought he now to call to mind , so to prevent the severity of that last Judgment , upon the assurance , that if he Judges himself, he shall not be Judged.

Q. *Have you not a Method to propose to him , for the avoiding Confusion in his Examen ?*

A. I would have him take notice , that there are two sorts of Sins , some that are committed *willingly , knowingly , and deliberately*, and in a matter of *Concern* and are called *Mortal Sins*: Others that are in a matter of *lesser moment*, or at least , done without full consent or knowledge of the Evil , and are call'd *Venial*. Now , according to these two sorts of Sins, I would have him order the Method of his Examen; that is, first see whether he be guilty of any wilful and weighty Transgressions, whereby he has *mortally* offended God, and call to mind what in particular they are : and then make enquiry into his *Venial* Sins, and under these two Heads rank all his Offences.

Q. *But if the time he has to look over be of some-Years, and the Sins should be many ; is there no help of Memory, whereby he may bring them into, and retain them in , his Mind ?*

A. The Method commonly observ'd for the recalling into his Mind the Sins of Years past , is to consider all the *Places* he has liv'd in , the *Persons* he has convers'd with , the *Business* he has been concern'd in , the *Obligations* of his state , the *Passions* he has been most subject to , the *Occasions* he has met with. Or else , if according to the *Threefold Duty* every Christian has to God , his Neighbor , and Himself, he will in order consider every one of these Duties , and reflect in what-particulars he has offended against them , either by Commission or Omission, this Order may be something helpful to his Memory.

Q. But if his Sins should be many, he may still forget some, and is there no Remedy?

A. He may take the Commandments, and examine himself by them in order, as likewise the Precepts of the Church, and the Seven deadly Sins and make his Examination upon every one by it self, whether he has transgress'd against it, in what, and how; and tho' his Sins should be many, yet being thus brought under different Heads, he may the more easily remember them. And this Order will not be improper even when he makes his Confession, accusing himself in the first place of all his sins against the First Commandment; then of those against the Second, and so on.

Q. May he not write them down for Memory sake?

A. In General Confessions and the Examination of several years, this is a very good way; but in Ordinary Confessions, especially in those that frequent this Sacrament often, this is not allowable, without the Advice of the Director, it being apt to breed Scruples, and produce too great an anxiety of Spirit, which is generally a great hindrance in this work.

Q. How much time would you advise him to take for making this Examination?

A. There can be no general Rule prescrib'd for this; but every one must do in this, as in all other affairs; that is. take the Time, according to the Work they have to do. A Weeks Examination requires not so much time as a Months; nor a Months, as a Years; nor a Years so much as that of a whole Life: So that every one is to consider his own Circumstances, and according to his Capacity, Variety of Life, and other particulars, is to take so much time as is necessary for the well doing a Work of so great a concern as this is. Now, as for those who have many years to look back, and prepare for a general Confession. I think 'tis necessary they should not

So much as endeavour to do this all at once, but rather at several times, so to give Relief to their Spirits; for as too long an Application dulls, so convenient Interruptions prepare the Thoughts for a more diligent search and attention, and discharging their Duty better.

But then for such as go to Confession every week or ten days, who take care to avoid all wilful and mortal Sins whose Life is almost all of a piece, that is, every day the same, I would advise them not to be over-tedious in making their Examination, especially if they be of a solicitous and anxious Temper, for these are often deceived; disquieting their Minds with long and scrupulous Searches, and at the same time flattering themselves as if they were doing a great Duty, when God knows, they are all the while yielding to their own Weakness, and led along by a blind Fear and Infirmary of Temper.

Q. Would you not have them be every earnest in an Affair of this concern?

A Yes: But not with an Earnestness that destroys all Care, This Work ought to be done with a serene and quiet Mind; for whilst it is thus, it is much more discerning and quick in discovering all Imperfections: But if once it is disquieted and perplex'd, it is no longer fit for going on with this Duty; and therefore I cannot but look on such an excessive Solitude, as a Temptation and Snare of the Enemy; and whoever indulges and follows it, is certainly led by a wrong Guide, and goes out of the way. But let not the careless Christians here mistake me, as if his Sloth were here favour'd in making his Examen without any concern at all.

Q. It will be very difficult to avoid this Solitude; if we are oblig'd to confess all our Venial Sins, because they are so many, and mix'd even with our best Actions: Pray tell me therefore, are we bound to call to mind and confess all our Venial Sins?

A. The Church obliges us to confess only our *Mortal Sins*: But in regard of such as are only *Venial*, Shee does not lay the same obligation upon us; but only declares it to be profitable and convenient to do it; this being the most assured means to obtain Grace for their amendment. But then there's a great difference in these *Venial Sins*, and more reason to confess some of them than others; and whoever observes this Difference, may easily avoid *Solicitude*, both in making their Examination and Confession.

Q. What is this Difference? And what are those *Venial Sins* there is more reason to confess than others?

A. All *Venial* sins that are *Habitual*, that is to say, if any one observes in himself an ill *Habit* or *Custom* in any sort of *Venial* sin whatever, I would advise him to confess it, because tho' it may be light in it self, yet being multiplied and neglected, it becomes very dangerous: For, how many fall miserably into *Mortal* sins, the beginning whereof was only their neglect in correcting *Venial* sins? Now, as to the discovering this sort of *Venial* sins, there needs be no solicitude at all in making the Examen, it being very hard to have an ill Custom of falling into any kind of such Offences, and not to be sensible of it upon a very short Reflexion.

Now, as to all other *Venial* sins, there may be reckon'd Three sorts: 1. Such as proceed from Weakness. 2. Such as are committed by *Inadvertence* or *Surprise*. 3. Such as we fall into on purpose, or by an affected or wilful *Negligence*, so that we take no care to amend them; or else proceed from some Tye or *Irregular Affection* we bear to some Creature. Now, as to this last sort, which we fall into on purpose, and depend much on our own Will 'tis very reasonable to make Enquiry into them, see what they are, and confess them; because the Good of our Soul has a great

pendance on their amendment. But as to the two former sorts, which proceed from *Weakness* and *Surprise*, tho' it ought to be our care to avoid them as much as we can, yet they are so many and so hidden, that whoever goes about to examine and call them all to mind, must necessarily be perplex'd with great Solicitude, whilst they indiscreetly put themselves on a Work which is not in their power to do. And therefore, tho' it may be very proper to reflect on them at times: From such a view of our Misery and Weakness, to humble our selves in the sight of God; And seriously to labor to amend them; yet to think of *Confessing them all*, is certainly to engage in a Work, which will be a Hindrance, and not a Help to Virtue.

Hence you may see what Sins you ought to examine into, in order to Confession. 1. *All Mortal Sins*; and these are of Obligation. 2. Such *Venial Sins*, as you have any ill *Custom* of falling into. 3. Such *Venial Sins* as you commit *on purpose*, or thro' wilful Neglect. And these two last sorts I advise you to examine into, and confess, as a proper means for your improvement in Virtue and Goodness. And whilst all these three kinds of Sin are discover'd with ease by those who have any Care and Watch over their Souls, I think this Duty may be perform'd, without all that Anxiety and Trouble which some give themselves, thro' their own Infirmary and Indiscretion.

Q. *I understand you; and hope it may. But there is one thing still, which seems to me difficult, and I fear will occasion some Confusion or Disturbance; and that is the Examining and Confessing Sins of Thought: Pray what Directions can you give me as to These?*

A. 'Tis true, *Sins of Thought* ought to be confessed, for God, who is the *Searcher of Hearts*, sees and knows all our most hidden Thoughts, and will call us to an ac-

count for all that are evil, if we discharge not our selves from them by Penance. And therefore you may be assur'd, that what soever is so evil that it is a Sin in word to *speake* it, or in Deed to *do* it; is likewise a Sin in Thought to think of it: especially if we entertain such Thoughts willingly and knowingly.

Q. Then all Evil thoughts are not Sins, except we entertain them willingly and knowingly?

A. No Thoughts of Evil can be mortal Sins, except we entertain them with *Reflexion*, and make them *Ours*, by the Act of our own Will. And therefore a Person preparing himself for Confession, is not to enquire, how many Evil Thoughts he has had in his Mind; but *how many he has given way to, and admitted willingly and knowingly, without endeavouring to remove and cast them off*: And as many as he finds of these, so many Sins he has to repent of, which are Mortal if the thing he thought of be in it self very considerable or Mortal; otherwise they are but Venial.

Q. what Account then is one to make of such other Evil Thoughts which he gives no way to, but strives to cast them out of his Mind?

A. These are so many *Temptations* or *Trials*, for the exercise and improvement of Virtue: and therefore whoever, upon examination, finds he has been often and violently assaulted with Evil Thoughts, tho five hundred times, and has as often withstood them, and put them by, needs not make these a matter of Confession, or be troubled on this account, as if they were Sins; but rather rejoice, and give Thanks for so many Victories obtain'd over the Enemy; for which he may hope one day to receive a Crown of Glory. *Blessed is the man that endures temptation, for when he is tried, he shall receive a Crown of Life*, Jam. 1. 12.

Q. This is some Comfort. But tell me, Is there no

difference in Sins of Thought, besides what you have already mention'd?

A. There may be Three degrees in these Sins : as, first, a *Complacence* or *Satisfaction* in an Evil Thought. 2. A *Desire* of doing the Evil. 3. A *Resolution* to do it. Which are all Sins, one greater than the other, but the last the greatest, tho' it be never put in execution.

Q. *I understand these Points. And now 'tis time to let me see something of that Method, by which the Examination of Conscience may be made, in Order, and without Confusion?*

A. The Method of the Examination of Conscience I'll set down at the end of these Instructions, where you may see it at length. And for the present, we'll suppose the Penitent has duly made his Examination, and see what he has to do next.

CHAP. II.

Of the First Part of the Sacrament of Penance, viz: Contrition.

Q. *When one has duly examin'd himself, and now called to mind all he has to confess, may he not go immediately to Confession; or has he any thing else to do first?*

A. He ought not to go immediately to Confession, as being yet but half prepar'd, and that the lesser half too; for tho' he has truly examin'd his Conscience, and remembers all he has to confess: He ought still to take time to beg Pardon for his Sins, to stir up in his Heart a true Sorrow and Contrition for his Offences, and make firm Resolutions of amendment for the time to come: And without this, what benefit can he receive

ceive by Confession; which will be nothing but a fruitless Ceremony, if it be not accompanied with a real Change of the Heart, a Detestation of Sin, and sincere Purposes of Amendment?

Q. How much time ought one to take for the stirring up this Sorrow, and resolving upon amendment?

A. This Sorrow and Resolutions of Amendment are so absolutely necessary, and likewise so difficult, that I think, a man ought to take as much time for these, as he does for the Examination of his Conscience. *Nay. Alp. Rodericus*, a great Master in Spirituals, goes yet farther, and requires double the time for this, as is taken for the Examination: So that if the whole time, necessary for preparing for Confession, were divided into Three parts; he would have the First part be spent in making the Examen, and the Two others employ'd in begging Pardon, stirring up true Sorrow, and making Resolutions of offending no more: And this Method he recommends very pressingly, as apprehending too many to be much wanting in it: And however, most People are very scrupulous in making their Examen, and often solicitous about it, even to a Fault, as thinking there's no danger of their Confession being invalid and fruitless, unless it be for want of Examining; this Author is of another mind, and fears there are more Confessions imperfect, sacrilegious, and null, for want of true Sorrow and sincere Purposes of Amendment, than upon any other account whatever. *P. I. T. 7. C. 10.*

Q. What then would you advise a Penitent to do in this case?

A. Having made his Examination, I would have him by no means think himself, upon this, fit and ready to go to Confession, but take time wholly to apply himself after this, to the change of his Heart, by exciting,

sitting it to true Sorrow and Contrition, and resolving seriously upon an amendment.

Q In what manner is he to do this?

A. He ought to begin it with Prayer; for however People may be *naturally* troubled, and in some Disquiet, upon their preparing for Confession, yet that *True Sorrow* and *Contrition*, which is a necessary part of this Sacrament, is not a *Natural Trouble*, but most certainly a *Gift of God*, and not to be obtain'd but by Prayer, and soliciting Heaven for the receiving this Grace. And therefore, if there be any, who, as soon as they have finish'd their Examen, forthwith run to Confession, I fear they either wholly neglect this so essential a part of this Sacrament, *viz. Contrition*, or else seem to tempt God, in rashly expecting so great a Grace as *Contrition* is; without asking it, or using any Endeavours for it.

Q. What Prayers are proper for the asking and obtaining of God the Grace of True Contrition?

A. Such as are prescrib'd in Prayer Books, as Preparations for Confession: some of the chief, gathered out of the most approv'd Books of Devotion, I'll here set down for your Benefit; as likewise a short form of Petitioning for this Gift of Contrition, which you may say before the other Prayers.

A short PRAYER for obtaining Contrition.

I Have now here before me. O Lord, a sad Prospect of the manifold Offences, by which I have displeas'd thy Divine Majesty, and which, I am assur'd, will appear in Judgment against me, if I repent not, and by a hearty Sorrow, my Soul be not prepar'd to receive thy Pardon. But this Sorrow, O Lord, this Repentance must be thy free Gift, and if it comes not from

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72 *Prayers before Confession.*

the Hand of thy Mercy, all my Endeavours will be in vain, and I shall be for ever miserable. Have mercy therefore on me. O Father of all Goodness, and pour forth into my Heart thy Grace, whereby I may sincerely repent of all my Sins; give me a true Contrition, that I may bewail my own Misery and Ingratitude; and grieve from my Heart for having offended Thee, so Good a God: Permit me not to be deluded with a false Sorrow, as I fear I have been too often, thro' my own Weakness and Neglect; but let it be now thy Gift, descending from Thee, the Father of Lights, that so my Repentance may be accompanied with Amendment and a Change of Life, and I be thus acquitted from the Guilt of my Sins, and once more receiv'd into the number of thy Servants. *Amen.*

Then let the Penitent apply himself seriously to other Prayers and Considerations, as may be proper for the obtaining this Contrition of Heart, that so, while he asks it of God, nothing of his own Endeavors may be wanting on his part.

P R A Y E R S before Confession.

HAve pity on me, my God, and let me partake of the Effects of thy great Mercy. I acknowledge and here confess the Evil I have done, and am sensible of the Grievousness of my Sins. Thou art he, my God, whom I have offended, against whom I have rebelled, ungrateful and perfidious Creature as I am! I have abandon'd Thee to follow my Pleasures and Passions; for these have I lost thy Grace; and I, who have been created to thy likeness, and redem'd by the Blood of thy only Son, by my Sins have made my Soul like those Monsters of Ingratitude, even the Infernal Spi-
rits

Prayers before Confession. 73

rity; thus have I lost Heaven, my Blessed Country, and deserv'd Hell and Damnation, which I shall never be able to escape, without the assistance of thy great Mercy. But, above all, I have infinitely offended thy Bounty, the injury I have offer'd is so great, that it caus'd thy Son Jesus Christ my Savior to suffer Death. O my God! How can I worthily deplore so great an Evil! Who will give Water to my Head, and a Fountain of Tears to my Eyes, that Night and Day I may deplore my Misery and Malice, and do Penance for my Sins.

A Almighty and Eternal God, to whom is due all Honor and Glory: Behold, I a miserable and unworthy Sinner; who have hitherto liv'd in Ingratitude and Rebellion; come to Thee my Creator, my God, my Redeemer, my merciful Judge, and my Savior, accusing my self and laying before Thee all my Abominations, by which I have blasphemed thy most holy Name, transgressed thy Precepts, contemn'd thy Will, and defil'd both my Soul and Body. O God, when I behold this my Misery, and consider how often I have abus'd thy Gifts and Blessings, despis'd thy Goodness, neglected thy Service added daily sins to sins, and prefer'd my self, my Passions, and other Creatures, before my Duty and thy Commands; I cannot but condemn my self, as unworthy to lift up my eyes to Heaven, or appear in thy Presence. But whither shall I fly from thy Face, O Lord my God? Where shall I hide my self from thy Anger? Is there any that can make my Peace for me? 'Tis only from thy Goodness I can expect this Blessing: For, art not Thou my Father, whose Mercies are infinite, whose Compassion knows no Bounds? And I, tho' unworthy of the name of thy Child, acknowledge no other Father but Thee my
G 2 God.

God. Wherefore I make haste to the Feet of thy Mercy, and there prostrate, beseech thee, by thy Almighty Power, by thy Wisdom, by thy Goodness, to pardon, purifie and discharge me from the Guilt of all my sins. Receive me again into thy Favor, and by thy Grace confirm me in all Good, that my Soul may be entirely possessed by thee, and thus prepared for Glory. And that my Petition may find acceptance, I appeal to Thee, sweet Jesu, Son of the living God, who hast been pleased to take upon Thee, to be Advocate and Mediator betwixt us Sinners and thy Eternal Father, humbly beseeching Thee, by that infinite Charity which brought Thee from Heaven, to the ignominy of the Cross, and by thy precious Blood, which was there spilt, that I may here partake of the benefit of thy Sufferings; and be cleansed from all my Offences; that by thy assistance I may sincerely repent and attend all my Faults, that thus dying to my self and the World, I may live only to thee, and never suffer, either Passion or Pleasure to divide me from thee any more.

A Las, my God, how is it that I have so often offended against thee, my Father! thou seest, Lord, there's neither Goodness or Health in me; have mercy therefore on me, and heal my Soul, because I have sinned against Thee. Heal me, O Lord, and then I shall be secure; for in Thee only is my Hope and my Strength, Alas, my Lord God, how many and dangerous are my Wounds, how great is my Weakness and Misery, for the Curing of which thou wast Crucified and Slain! And to whom shall I complain of all these my Evils, that are against me, but to thee Lord, the Savior and Redeemer of my Soul? Be merciful therefore to me a Sinner: Jesu, Son of the Living God, have mercy on me, for nothing is more pleasing to thee, than to
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Prayers before Confession. 75

have compassion on those that are miserable. Restore me to thy Favour, receive me again into thy Friendship, and cast me not off for my Offences; for what can I miserable Creature do but offend? And what canst thou, O infinite Goodness do, but have Mercy and spare? Spare me therefore, according to thy great Goodness, and give me now Tears of Repentance, that I may mourn for the Evils I have committed; give me true and sincere Contrition, that I may heartily grieve for having sin'd against thee, my God, my Creator and Redeemer. Soften this my harden'd Breast, enflame my frozen Heart, that I may with sorrow repent, for not loving: nay, for despising, for offending thee, my Lord. What shall I do, O God, to serve thee, who am so miserable and full of Iniquity! I see no hopes of amendment, whilst I behold my self; all my Trust and Confidence must be in Thee; Help me therefore, O Lord, and be thou the strength of my Soul, that I may now detest and forsake all my past Evils; that I may master my Passions, reform all my ill Customs, and by a true Change of Life and Manners, be entirely united to Thee, and by thee live for ever, *Amen.*

TO thee; O merciful Jesu, in the bitterness of my Soul I come, beseeching thee to have compassion on me, and deliver me from my Sins. Despise not O God, the Cries of this lost Sheep, reject not the Sighs of this prodigal Child who desires now to return home to thee, and be receiv'd again into the number of thy Servants. I am sorry for all the Sins I have committed against thee; I detest them all here in thy Presence; because I love thee above all things, and honor thee as my God, worthy of infinite Love. And for this reason I now firmly purpose to suffer all Evils, and even Death it self, rather than wilfully consent to sin: I re-

resolve to make an exact Confession of all my Offences, faithfully to discharge whatever shall be enjoind for my Punishment or Amendment, and carefully to avoid all occasions of Sin. And if any thing be wanting of True Contrition in this my Sorrow, may thy sacred Passion; O Blessed Jesu; thy precious Blood and infinite Merits supply all the defects of my Weakness; for 'tis in thy Death I put all my Trust; thro' thee I firmly hope to obtain Pardon of all my Sins, and Grace to overcome my vicious Customs, and persevere to the end in these good Resolutions I have here made before Thee: As therefore it is by Thee, I come to the knowledge of my Misery, so by Thee my good Purposes and Sorrows for my Offences, must be perfected. May the Fire therefore of Divine Love now enflame my Soul, and consume in me, whatever is there displeasing to thy infinite Goodness, Sanctifie my Heart, purifie my Affections and Desires, that dying to my self, I may ever live to Thee; and depart at length in thy Grace. *Amen.*

Such as go to Confession over night, or otherwise have time, may use the following Aspirations, either before or after Confession; and with benefit to their Souls, if they consider and pause a little on them as they go along.

I7

MY Lord and my God, I sincerely acknowledg myself a most vile & wretched Sinner, and unworthy to appear before thee, but do Thou have mercy on me, and save me.

O God my chiefest Good, how far have I gone astray from thee by my Sins; how have I dwelt at a distance from thee in the Region of Misery, where I had quite lost My self.

Most

Most loving Father, I have sinn'd against Heaven and before thee; and am not worthy to be call'd thy Child, make me as one of thy Servants, and may I for the future be ever faithful to thee.

It truly grieves me, O God, that I have sinn'd against thee; I am heartily sorry for the many times I have transgress'd thy Law: but wash me now from my iniquity, and cleanse me from my sin.

I detest now my sins, O Lord, and abhor all my wickedness from the bottom of my heart: I confess my Ingratitude, and seek refuge in thy Mercy.

Wash me, Dear Jesu with thy Blood, and purifie my Heart from all the filth of Sin: heal my Soul that lies maim'd and wounded, and despise me not tho' so infinitely unworthy.

From this moment I purpose no more to offend against thy Precepts, nor consent to sin: O let me suffer all pain & infamy, nay even Death it self, rather than return to my former wickedness, and live thy Enemy.

Loving Father, assist me by thy Grace, that I may bring forth worthy Fruits of Repentance, and not suffer my sins to go unpunish'd.

I have wander'd like a Sheep that's gon astray: but I hear thy sweet Voice crying after me; in the most affectionate manner imaginable: Come dear soul, Thou hast gone after many Lovers; but return to Me, and I will receive thee yet again. *Jerem. 3. 1.*

II.

Now I begin, O Lord, now I begin to live. not trusting in my own strength, or in the resolutions I make, but in the multitude of thy Mercies. O God, perfect now thy Work thou hast begun in me.

Thou hast given me Understanding and Grace; but I, wretched sinner as I am, how have I ungratefully abus'd all.

all thy Gifts! And yet now, with all the tenderness of a loving Father, thou recallest me from Sin, and rescuest me from Hell, and everlasting damnation.

Alas my Soul is full of anguish and confusion at the thoughts of my many sins, whereby I have offended thee, my merciful Redeemer: made my self a Slave to the Devil, and provok'd thy anger against me:

O that I had never transgressed thy Commandments, nor fallen into so great misery and calamity! O that I had never sin'd! Happy those Souls, who have preserv'd their Innocence, and never lost that Grace they receiv'd at the baptismal Font.

Now I resolve, with thy help, to be more watchful over my self, to amend my Failings and fulfil thy Law.

Look on me with the eyes of mercy O God, and blot out all my sins; forgive me what is past: and thro' the bowels of thy infinite Goodness, secure me by thy most efficacious Grace, against all my wonted Failings, for the time to come.

O how slothful and careless have I hitherto been! I have deferr'd my Repentance, Rejected thy Helps, contemn'd thy Visits, been deaf to thy Calls: and now, Lord, what shall I do? and what course shall I take? It truly grieves me from the bottom of my heart that ever I have offended thee: but do thou vouchsafe to have mercy on me.

Sovereign Lord of my Life, behold thou seest there is nothing good in me, nor health in my Soul: I am miserable and blind; and without thee, O God, I can do nothing.

III.

My sins exceed in number the sands of the Sea, and I am most unworthy, I confess, O Lord, of all thy mer-

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cies : but thy Goodness however is above all my offences.

Thou thy self hast declared to us O Lord, that there is joy in Heaven for one Sinner that does Penance Give me now thy Grace truly to repent, and let Heaven rejoyce in my amendment.

Is it not thou, my God, who wilt not the death of a Sinner, but that he be converted and live ? Give then that spiritual Life which I want ; for, behold, O my Lord, I sincerely desire to live.

Thou art come O my dearest Redeemer, not to call the Just, but Sinners to Repentance : behold here a miserable Sinner before thee, draw him powerfully to thee.

Have mercy on me, O God, according to thy great mercy ! and according to the multitude of thy tender mercies, blot out my iniquity.

Sprinkle me with thy most precious Blood, and I shall be made whiter than snow.

Create in me a clean Heart, and renew a right Spirit within my Bowels.

Dear Redeemer of my Soul, how long turnest thou thy face away from me, and bringest no relief to my Sorrows !

Behold the Prodigal Child; nay worse than the Prodigal : But do thou vouchsafe to have compassion on me my Father : cloth me with thy Grace, and receive me into the arms of thy mercy.

Let not thy precious Blood be spilt in vain, my Dear Savior ; but now may it bring forth in me the fruit of a sincere Repentance, and open me a way to Life everlasting.

IV.

How great is thy goodness, O Lord, who hast so long spar'd this unworthy Sinner, and with so much patience.

tience waited for his amendment!

What return shall I make for this thy infinite mercy! But I ask this one mercy to be added to the rest, that I may never offend thee more.

This one thing I earnestly beg of thee, hear me, O Lord, and may I for the future ever renounce my own Ways to follow thine.

Come, Lord, come into my Heart, and cast out from thence whatever thou knowest prophanes or defiles this thy Temple.

Destroy and root out all that is displeasing to thee; and lay in me the Foundation of a New Life.

I confess, I have sinned; but if thou wilt, thou canst make me whole. Heal, most loving Father, heal this poore miserable Soul of mine,

O that I were free from all Vice: O that I could regulate my Senses, govern my Thoughts, and moderate my Affections! O that I were truly compos'd, and orderly both within and without! But when shall I be thus Happy, when thus Pure in thy sight! Lord, I will labor and take pains to reform my self, and I beg thy assistance for this Work: but if I find not that good effect as I desire, I will still go on in my Duty, and wait with Patience and Humility, till thou shalt please to give a Blessing to my Endeavors: Help me, O Lord my God, and have Compassion on this sinful Soul. Amen.

Besides these, or the like Prayers, those who have Capacity and Parts, may do well to stir themselves up to Contrition, by a serious Consideration of the many Enormities and Indignities of Sin. 1. As it is a Rebellion against God. 2. A detestable Ingratitude. 3. A Contempt of his Holy Will, and the preferring our

own Will before the Will of God 4. As it is an horrid Offence and Injury against God , for which no pure Creature, either Man or Angel, can make satisfaction. 5. As to the dreadful Effects of Sin in Heaven, in Earth and Hell. in Angels, in Man, nay, even in God himself, whilst t' was for this the Son of God became Man, and suffer'd the Death of the Cross. Who then can worthily deplore so great an Evil.

Q. when a Penitent has gone thus far, and has now reason to hope, that he is truly sorry for his Sins, and detests them : May he then go to Confession ?

A. He ought not to forget his *Purposes* and *Resolutions of amendment* ; and for this End let him consider, what Pains, how strict a Watch, how great Diligence is necessary for this Work ; as likewise reflect on all the *Occasions* of his Sins, and resolve effectually to avoid them ; For 'tis a Rashness to undertake and resolve on a Work, unless he likewise considers of the Means and Ways, by which it is to be effected. And having seriously done this, he may then go to Confession.

CHAP. III.

*Of the Second Part of the Sacrament of Penance
viz Confession.*

Q ARE there any particular Directions you would have the Penitent observe, in relation to this part of the Sacrament ?

A. There are some set down by St. Francis Sales in his *Introduction* to a devout life which he ought to remember ; as first, That he make not up his Confession with *Negatives* or *General Failings*, as some do
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of Custom, saying, *I have not lov'd God as I ought; I have not pray'd with so much Devotion as I ought; I have not been so patient as I ought*: For in these general Accusations there's no *particular Sin* mention'd; nor any thing by which the Confessor can possibly understand the state of the Penitent's Conscience, since all Men on Earth might say the same. And therefore.

2dly, That he enquire what particular Cause he has to make these General Accusations; and having discover'd where the *Fault* is, to accuse himself of it in particular: So that instead of accusing himself of *not having pray'd with so much Devotion as he ought*, let him see whether his Fault was in admitting voluntary Distractions, in not chusing a convenient Place, Time, &c. and as he shall find himself faulty, so let him accuse himself.

3dly, That he explain the *Motive* or *Occasion* of his Sins, where it may be; and therefore, in the case of *Untruths*, for example, That he accuse himself not only of *Lying* but likewise declare, whether it was for *Vanity*, for *Excuse*, for the *doing a Prejudice*, &c. and so in other Sins; for by this means he clearly lays open the state of his Soul; and the Confessor knows how to prescribe proper Remedies for his Sins.

4thly, That in all Mortal Sins he discovers the *Number*, that is, *how often* he has fallen into each sort of Sin; for without this the Confessor can make no Judgment of the State of his Soul. there being a great difference betwixt committing a Sin *Twice* or *Thrice*, and *Twenty* or *Thirty* times. And if a Person cannot exactly recollect himself as to the *Number*, let him upon due reflexion, make the best guess he can, and sincerely lay it open in Confession, as near to the Truth as he is able. But if it be so, that the Penitent has liv'd

in a sinful state for any space of time, and frequently fallen into any particular Sin, he needs not then think of mentioning the *Number* of his Offences, but rather the *length of Time*, in which he has liv'd in that sinful state. As if a *Highway man* should repent, that has lived many Years in the practice of that Sin, it would be impossible for him to call to mind the *Number* of his Crimes; and therefore the surest way of letting his Confessor see the state of his Conscience, will be, to declare *how many years* he has liv'd in that sinful Practice. And so likewise of those who have liv'd in any other sin.

5thly. That he explain such *Circumstances* as change the Species or Nature of the Sin, or at least considerably aggravate it: And therefore, because there's a great difference betwixt robbing a *Church* and another place, betwixt cheating or stealing *Five Shillings* and *Five Hundred Pounds*, betwixt a *married Person* and *single*, in Sins of *Impurity*; betwixt defaming a Neighbor out of *Malice* and by *Heedlessness*; in a matter of *little* or *great* concern; betwixt *Quarreling* with a *Stranger* and a *Father*, betwixt *remaining in a Sin*, as of *Anger*, *Revenge*, &c. *a quarter of an hour*, *five hours*, *a day*, *a Week*, *a year*; Therefore ought the Penitent in Confession, to explicate *these Circumstances* as distinctly as he can; and if he, willingly and on purpose, conceals them, he makes his Confession void; by not sincerely laying open the Guilt and State of his Soul.

6thly. That he however avoid the relation of other *Circumstances*, which are impertinent to the Sins he confesses, and wholly unnecessary at that time.

7thly. That he be careful not to declare the Fault of any Third Person; for tho' he does well to confess his own Sins, yet he ought to accuse no body else.

8thly. That he fail not to make an *entire Confession*;

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that is, that he exactly confess all the Mortal Sins, which upon a due Examination he can call to Mind, be they never so secret or infamous; be they in Thought Word, or in Action; because he that willingly conceals any one Mortal Sin, either through Shame or Malice, makes his whole Confession void, and is guilty of Sacrilege; by abusing this Sacrament, and lying to the Holy Ghost.

Q. I understand these Directions, and think them necessary to be observ'd; but when I consider how difficult it is to our Nature, to acknowledge and confess our own secret and hidden Faults, I cannot but think many Penitents, through shame, delay going to Confession, and when they go, are tempted to make imperfect and sacrilegious Confessions. And what will you say to one that lies under this Temptation?

A. I own Nature inclines this way; but 'tis a Corrupt Nature, such as not only in this Case, but every where, and at all times is averse to the Commands of God; and whoever yields to it in this point, must needs be tax'd with a great Weakness, with Indiscretion and Folly; for, if he considers the thing aright, I think he has no reason to be asham'd, because tho' there be Shame in the Sin, yet there's no reason to be asham'd of the Repentance and Amendment of the Sin. Now when a Man goes to Confession, 'tis to manifest his Repentance for Sin; and whilst this is so good an Action, and so acceptable to Heaven, that it makes the Angels rejoice, why should he be asham'd, and not rather go with Joy and Comfort?

And tho' he may be under some foolish apprehension, because of his Ghostly Father, to whom he owns his past Guilt and present Repentance, yet no Thoughts of Shame ought to discourage him from going to him, because his Confessor is oblig'd to Secrecy by all Laws,
both

both Divine and Humane, and cannot violate this Secret, but he makes himself worthy of Death before God and Man. And there's no danger of his being scandaliz'd, tho' the Crimes acknowledg'd be never so foul; because tho' he must necessarily be concern'd, when he knows any one to continue under the Guilt of Sin, yet he cannot but rejoice when he finds the same forsaking his Sins; and by Repentance returning to a new Life: Then it is, that like the Father of the Prodigal Son, he expresses more Joy in the Return of such a Sinner, than in the Good Life of Others, who stand not in need of Repentance; for there's more satisfaction in the lost Sheep that is found, than in the Ninety nine that never went astray. It being then in the power of a repenting Sinner thus to make Heaven and Earth, GOD, Angels, and Man to rejoice, I think he has but little reason to be asham'd of doing it. And, if he be asham'd, yet still ought he to do it, in punishment of his Sins, which, it may be, justly deserve an eternal Confusion and Disgrace; for 'tis a much better Choice to blush and be asham'd for one moment before a Ghostly Father, than to be expos'd one Day to publick Confusion, in the presence of Angels and Men, and so to begin Eternity. GOD, knows his Crimes already, and if he requires him to lay them open before his Minister, 'tis for their Cure: and he ought to look on this as a great Mercy, that for the pardon of such Sins, for which he deserves Hell, God should require no more of him than this. If a Criminal, guilty of Death, were to have his Pardon for owning his Crime in private to his Judge, would not he be discharged upon very easie terms? What reason then has a Sinner to think much of the like easie Conditions, which God here offers him for the release of his Sins, the quiet of his Conscience: and the avoi-

ding eternal damnation ?

Q. 'Tis very reasonable what you propose, and he must be very weak and inconsiderate who keeps off from his Duty on this score, and ventures a publick Condemnation to avoid a private Accusation: But is there any thing else you have to put the Penitent in mind of, before he goes to Confession ?

A. Nothing, but again to recommend to him, that he be careful in having a true detestation of all the Sins he shall confess; be they never so little, with a firm Resolution to amend them: For 'tis an Abuse, says St. Francis Sales, to confess any kind of Sin, be it Mortal or Venial, without a Will to amend: since Confession was instituted for no other end. I have no more Particulars to burthen him with at present; and therefore being thus prepar'd, I would have him, in the Spirit of Humility, and Contrition go to his Confessor, and consequently not in any vain and light Ornaments, but as One who is presenting himself before the Judgment Seat of God; and as a Sinner, who comes humbly to implore Mercy, and Pardon. Thus St. Charles Borromeus strictly commands.

At Confession.

BEing come to his Spiritual Director, he is to kneel down on his right side if it may be, with his Face towards the side or back of his Seat, and having made the Sign of the Cross, ask his Blessing, saying, *Benedicite*, or *Pray give me your Blessing*; then begin the Confiteor in English or Latin, till he come to those Words: *Mea maxima culpa, Tbr.' my most grievous Fault*; and so, without any other Preamble, make his Confession thus:

Since my last Confession, which was a Week, Fortnight,

Prayers after Confession.

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or a Month ago, I accuse my self, that..... And having sincerely and briefly declared all he can remember, he may conclude thus : *For these and all my other Sins and Imperfections, which I cannot call to mind I am heartily sorry, purpose Amendment, and humbly beg Pardon of God, Penance and Absolution of you my Ghostly Father.* Then humbly bowing down, go on with the rest of the Confiteor ; *Ideo precor B. Mariam semper Virginem ; Therefore I beseech the blessed Virgin Mary, &c.*

Having thus finish'd what belongs to his part, let him attentively give ear to the Advice of his Director, and when he gives him Absolution, endeavour to humble his Heart with all possible Sorrow and Contrition.

After Confession.

Q *What is to be done by the Penitent when he comes from Confession ?*

A. He ought to retire a while, and 1. In hearty Prayer give God Thanks for the Benefit receiv'd in this Sacrament. 2. Renew his good Purposes and Resolutions, and reflect on the great Obligation he is under, of avoiding all the Sins he has confess'd, and in particular consider again what it is he is to do for the amendment of all his Failings, but especially those he apprehends most dangerous, and finds himself most subject to. For if a Person, as soon as he has done his Confession, thinks no more of his Sins, of the danger he is in of relapsing, and of the Means he is to use for the avoiding them, I think such an one does his Work to halves, and will very likely soon find it undone again. And therefore, 3 dly. He ought to humble him-

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Prayers after Confession.

self in the Presence of Almighty God ; & most earnestly implore & beg his Grace & strength , whereby he may be enabled to do his Duty , fly all Occasions , and resist all Temptations to Evil ; and own his own Weakness , that he has nothing in himself to trust to ; then offer himself to the Divine Protection , and not depart , till he has beg'd Pardon for all the Defects in his present or past Confessions , to be supply'd thro' the infinite Merits of Jesus Christ.

Q. Then you don't approve of those , who as soon as they come from Confession , run immediately to their other Affairs , or engage in unnecessary Talking , &c.

A. There may indeed be some extraordinary Accidents or Circumstances , which may excuse some in doing thus ; but if there be Any that do it willingly and by choice , besides the great Indecency , I look upon them as failing in all those Points of their Duty , now mention'd ; and as they expect God's Grace for the Amendment of their Sins , they are bound to begin a better method ,

Q. What Prayers are proper after Confession ?

A. Such as you find in your ordinary Prayer Books for that time. I'll here set down some of them.

PRAYERS after Confession.

I Return thee , O loving Father , all the Thanks I am able , for that thou hast admitted me to this Sacrament , and letting thy Mercy take place of thy Justice , hast cast all my Sins out of thy sight : Give me now thy Grace. O Lord , that by a sincere and perfect Contrition , my Repentance may be like that of *David* and *Peter* , that my Offences being now remitted , I may hereafter continue faithful in thy Service , But this must be

Prayers after Confession.

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be the Work of thy Divine Assistance ; for without Thee my Soul will remain barren, hard and dry , like Earth without Water. I am truly sensible of my own Weakness , and being destitute of all that is good , or can any ways be acceptable to Thee, the only Comfort and Confidence I have , is to lift up my Eyes to my dear Redeemer , and offer to Thee, my God, his Tears and Sufferings , that thy Justice being satisfied with this Oblation, thou maist open to me the Gates of Mercy , and receive me into thy Grace. Look on me with the Eyes of Pity, and have Compassion on my Miseries. O meek and merciful Lord ; strike this my hard and stony Heart , that it may break forth into a Fountain of healing Waters, the Waters of true Contrition , with which my Soul may be cleansed and purified, Perfect the Work thou hast begun in me, for I am thy Creature , and grant the Confession I have made , may find acceptance in thy sight, and that whatever is wanting in it , through my Weakness , may be supply'd by thy Goodness and Mercy : Thy Mercy I implore, and by it beg Pardon of all my Sins, here firmly purposing in thy Presence to avoid all that may be displeasing to Thee , and with all diligence to apply my self to the practice of Virtue ; and I hope Thou wilt not deny me thy Assistance- O Lord , since thou hast promised never to forsake those that trust in Thee : Permit my Heart to be no more seiz'd, and blindly carried away with the Follies of this Life, Permit me no more to experience my own weakness in my wonted Relapses ; 'tis high time I should be now converted from my evil ways, forsake my Errors, amend my Failings , since hitherto so many days and years have gone away in good Purposes , but with very little improvement of my Soul. Command therefore O Sovereign Lord, this my rebellious Heart, and force it to a compliance with thy Law.

Law; break all my Passions; rule my Affections; direct my Desires, strengthen all my good Endeavours, and give Ear now to this thy unworthy Servant; let not my Wickedness make thee forget thy Goodness; for tho' my Sins call for Justice, yet thou hast still Mercy, whereby thou canst save, and once more receive me, into thy Grace, my God, my Lord, and all my Hope who livest and reignest for ever and ever.

O God of Mercy and Pity, having now thro' thy gracious Goodness disburden'd my Conscience of the Guilt wherewith it was oppress'd, and in the humblest manner I was able, discover'd all the Sins I could think of, to thy Minister, my Ghostly Father, I most humbly beseech thee to accept this Confession, and forgive me all my Trespases, as well those I have forgot, as those I remembered.

Grant me Grace O Lord, to live more carefully and diligently hereafter, and to abstain from my former Follies which I utterly detest; firmly purposing, thro' thy Grace, never any more to offend in them; Especially O my most merciful and bountiful Savior, give me Grace to withstand those Temptations with which I am most infested, and to avoid all the Occasions of offending Thee for the future.

The Just Man falls seven times; how much reason then have I to be jealous of my self, O Lord, and fear that I shall not be true to my Resolutions; having thro' my own Frailty and vicious Customs increased the Weakness and Blindness in which I was born; yet Lord, I hope thro' thy Grace, and firmly purpose by thy merciful Favour, never to consent to any Mortal Sin; from which I humbly beg thee, to preserve me
 whilst

Prayer after Confession. 91

whilst I live. And as for my Venial Sins and Imperfections, I resolve to strive against them and trust in thy Goodness, I shall at length amend them. For this end grant me thy Grace, Sweet Jesus, to be exact in examining my Conscience every Night, as I am directed, and every Morning happily to begin the day, by offering thee the First-fruits of all my Actions, that the rest of it may ever be employ'd to thy Glory.

As for the Penance enjoyn'd me, I humbly beg thy Assistance for the remembring and performing it, as I ought; and that I never forget my Resolutions, or lay aside my endeavors of changing my Life, till I become a true Penitent, and put on the New Man; that so, thro' the Merits of thy blessed Passion, I may here obtain full forgiveness of my Sins, and hereafter Life everlasting. Grant this, O my Lord and Savior Jesus Christ, who with God the Father, and the Holy Ghost, livest and reignest World without end. *Amen.*

Q. Is there any thing more belongs to this part of the Sacrament?

A. Nothing: And yet since Confession is in order to amendment of Life, I cannot but again advise the Penitent, before he concludes, to make a short Reflexion on the Sins he has confess'd, and of the Means, by which he is to endeavor an effectual amendment. And therefore, i. he has accus'd himself of Neglect in saying his Prayers, will this be to any purpose, if when he goes next to Prayers, he takes no more care than formerly? If he has accus'd himself of offending in Words, by Lying, Swearing, Deceiving, or other indecent Discourse, must not he, when he comes next in Company,

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Company, think something of his Failings, to which he has been subject, and strive to forbear, by having a stricter watch over himself; and if he does not this; what are become of all his good Purposes and Resolutions of Amendment? And, if *Company*, *ill Books*, *Play*, or *Games*, have been the Occasion of his offending, what will his Confession and Resolutions avail; if afterwards he takes no more care to forsake these; and cast them off? Is it not evident his Repentance was not sincere, and that, however he has confess'd, and accused himself of his Crimes, yet his Sin still lies at his Door? This Review and Consideration of the Care to be taken to amend the Sins he has confess'd, and accused himself of, is necessary for the Penitent to make every day, and ought to be a part of the Examination of Conscience every night: And I think there can be no better way of knowing the Sincerity and Validity of his Confessions, than by thus enquiring, *What care he takes for not falling into the like Evils again*: For if he discovers in himself but very little or none of this Diligence, he may with just reason apprehend and fear his Confessions have not been so well made as they should be. It may not indeed be always in his power to *Amend*, but there can be no Excuse for him, if he does not at least *desire*, *endeavour*, and *use means* in order to it.

Q. what is your Opinion then of such as have any Habitual Vice, or Sin of Custom; of which they accuse themselves as often as they go to Confession? Are their former Confessions invalid, because they often fall into the same Sin again?

A. If such Persons after Confession use proper Means; and sincerely endeavor, according to the Direction of a prudent Confessor, to master such vicious Customs, and avoid the Sins to which they are subject,

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and are truly concern'd and afflicted to see themselves so frail; it is to be hop'd their Confessions may be good and valid. But if those who are subject to any vicious Custom (as of *Swearing, Cursing, Drinking*, or whatever else is thus abominable) go to Confession, and there acknowledge their Crimes, pretend to be sorry, and to resolve upon amendment: and after their going from Confession take no care to amend, nor use any means proper for the overcoming their vicious Habits; such as these, I think have just reason to judge their Confessions to be invalid, their Repentance to be false; and had much better not go to Confession, than go thus ill-prepar'd, and abuse this Sacrament, and the Goodness of God. And if they blindly deceive themselves, and go often to Confession thus indisposed, still repeating the same Mortal Sins over again, without taking due care and pains for their amendment, they ought to be sent away without Absolution: & never to be admitted to it, till upon sufficient trial they give evident Proof of *Sincere Desires and Endeavors* of changing their Lives; and till this has been manifested in two or three Confessions, it may be very proper not allow them to go to the Holy Communion. All this is to be understood of the Habit of *Mortal Sin*.

Q. Now you are on this Subject, what do you say of that other, more tender sort of Christians, who desirous to do their Duty, upon any Oversight, Failing, or Imperfection, presently fall into a displeasure, are disquieted, vexed, and peevishly angry with themselves, even to a sort of Dejection: so that they seem ready to conclude all their Endeavors to be to no purpose.

A 'Tis most certain they want Patience and Meekness towards themselves, and the Root of this Disquiet has generally something of Pride and Self love in it, which makes them troubled to see themselves so imperfect.

fect. Let these Persons therefore be heartily sorry for all the Faults they commit, let them take Pains to amend them, but this is to be done, not in the Spirit of Choler, but of Meekness; for such a Repentance is the most acceptable and efficacious: And if they see they amend not so fast as they desire, let them hence take occasion to humble themselves the more, and firmly resolve to wait and go on with their good Endeavors, till God shall please to give a Blessing. Read *St. Fr. Sales* on this Subject. *Introd.* part III c. 2. *Of Meekness towards our selves.*

Q. One thing more I have to ask about this Part of the Sacrament: what if a Person, after a due Examination, cannot call to mind some of his Sins, or should forget them, while he is at Confession, are these likewise forgiven by the Sacrament of Penance?

A. It is not at all to be doubted; for since he would willingly have confessed them, if he had remember'd them, and went to Confession with a hearty Sorrow for all his Offences, 'tis not to be question'd, but God, who knows the Sincerity of his Heart, will accept of his good Desires, and give him a full Discharge. And this I hope is sufficient on this head of Confession, the second part of the Sacrament of Penance. Now for the third part viz: Satisfaction.

Of the Third Part of the Sacrament of Penance, viz. Satisfaction.

Q. What mean you by Satisfaction?

A. Nothing but the performing the Penance enjoin'd the Penitent by the Confessor, which thro' the Merits and Passion of Jesus Christ may be accepted by

by God, in order to satisfy for the Injury offer'd to him in every Sin he has committed.

Q. How is this Penance to be perform'd?

A. In the Spirit of true Humility and repentance, and with the best Devotion he is able. And therefore, if there be any that carelessly huddle over their Penance, or perform it coldly, or any ways neglect, or make light of it, I think they are much to blame; that They understand but little of the true state of a Penitent, and the Mercy receiv'd from God in the forgiveness of their Sins; and can in reason expect but very little Assistance from Heaven, for the prevention of future Relapses. And what a Judgment now ought they to make of themselves and their Confession, who, before they have finish'd this last part of it, fall into their wonted Coldness and wilful Neglects; and are no sooner come away from owning their past Faults, but they make matter for a new Confession?

Q. Ought a Penitent to perform any other Penance besides that which is enjoin'd him at Confession?

A. Yes certainly. Because the Penalties enjoin'd in Confession are generally speaking much inferior to the Sins; and therefore when a Man has duly finish'd that, he has still reason to fear there is more Punishment due from the Divine Justice to the Offences he has committed: For this reason the *Life of a Good Christian*, according to the Council of Trent, ought to be a perpetual Penance. And as he daily preserves and renews the detestation of all Sin in his Heart, so he often imposes on himself some Penance, either in the recital of some Prayers, giving Alms, Abstinence as to Eating, Talking, Seing, Diversion, &c. In order to the making Satisfaction for the Injuries done to God, which is the true Spirit of Penance. And he is careful to make use of all the Evils that befall him for the same end; accep-

ing willingly, and offering up to Almighty God with the same Spirit of Penance, all the Inconveniencies of Life, the Distempers of Body, Troubles of mind, Disgusts, Losses, Necessities, Afflictions, either publick or private; and especially all the Pains and Hardships he is forc'd to suffer and undergo in the state wherein God has placed him. For all these, being as so many Penances, which God sends him and appoints for his Punishment, there can be no doubt, but the bearing them with Patience, is the most acceptable satisfaction, that can be made to the Divine Justice.

Now this method, as it is proper for all Christians - so it seems most necessary for all such as have any ill Habit or Custom of falling into any sort of Sin; for, if they truly & sincerely desire to master this ill Custom; they can have no more effectual means, than to add to their good Purposes and Endeavors, certain Penalties to be undergone, for every time they fall into the Crime they design to amend. And therefore, if for every Offence, were appointed a quarter of an hours reading a good Book, or Praying, or giving some Alms, or some Self-Denial, which everyone may find proper in their own Circumstances, it might reasonably be hoped, this might by degrees awaken their Care, make them more watchful over all their Words and Actions; and restrain them at length from offending. For since Almighty God often makes use of this way, and by his Scourges awakens Sinners, and frights them from their Evil Courses it cannot be amiss for Penitents to follow the same method, and hope for some good effect of these their Endeavors if faithfully practiced. At least, this their Diligence will give some kind of Assurance to their Ghostly Father, that however they may not as yet be thoroughly reclaimed, yet that they truly desire it; whilst thus punishing Sin in themselves, they
 professedly

professedly declare War against it, and cannot seem unworthy of absolution. And who can doubt but they, who strive thus to be good, tho' they may for a time find it difficult to master their perverse Inclinations yet will at length be favour'd with Succors from above; and by the help of Divine Grace, be Proof against all the assaults of the Enemy; and be much securer for the Pain it has cost them to come to that state.

Thus have I in short laid down the principal Duties of those who desire to come truly prepared to the Sacrament of Penance; and I hope as many as make use of these Directions, will find the Benefit of it, in the full remission of all their Sins: Which grant O God, for Jesus Christ his sake. *Amen*.

*A Method of Examination of Conscience;
for such as Confess often, according to
the three-fold Duty We owe, 1. To God:
2. To our Neighbor. 3. To ourselves.*

1. In relation to God.

1. **H**AVE you thro' your own fault omitted your Morning or Evening Prayers, or neglected to make your daily Examination of Conscience? Have you pray'd negligently? and with wilful Distractions?

2. Have you well spent your Time, especially on Sundays and Holidays; not in lazy lying a Bed, or any sort of idle Entertainment, but in Reading, Praying, or other pious Exercises; and taken care, that those under your charge have done the like, and not wanted any Instructions necessary for their Condition; nor Time on Prayer, or to prepare for the Sacraments?

3. Have you spoke reverently of God and all holy things? Have you not taken his Name in vain, nor told Untruths?

4. Have you omitted your Duty for Humane Respects, Interest, Compliance, &c.

5. Have you been zealous for God's Honor, for Justice, Virtue, and Truth, and reprov'd such as do otherwise?

6. Have you resign'd your Will to God in Troubles, Necessities, Sicknes, &c.

7. Have you faithfully resisted all Thoughts of Infidelity, Distrust, Presumption Impurity &c.

II. In relation to your Neighbour.

1. Have you disobey'd your Superiors, murmur'd against their Commands, or spoke contemptibly of them?

2. Have you been troubled, peevish and impatient when told of your Faults, and corrected by them? Or have you scorn'd their good Advice, and censur'd their Proceedings?

3. Have you offended any by injurious or threatening Words, or Actions?

4. Or lessen'd their Reputation by any sort of Detraction; and whether in any matter of concern?

5. Or spread any Reports, whether true or false, that expose your Neighbor to contempt, or make him undervalued?

6. Have you; by carrying Stories backward and forward, caus'd Discord and Misunderstanding betwixt Neighbors?

7. Have you been froward or peevish towards any, in Carriage, Speech, or Conversation?

8. Or taken pleasure to anger and mortifie them,
and

and provoke them to swear, curse, or any ways offend God?

9. Have you scorn'd or reproach'd them for their corporal or spiritual Imperfections?

10. Have you been excessive in reprehending others under your Care; or have you been wanting in giving just Reproof?

11. Have you had Charity to bear with their Over-sights and Imperfections, and given them good Coun-sel?

12. Have you been solicitous for all under your Charge; and duly provided both for Soul and Body?

III. In relation to your self.

1. Have you been over-eager in following your own Will, in defending your own Opinion in things in-different, dangerous, or scandalous?

2. Have you taken pleasure in heating your self prais'd, or given way to thoughts of Vanity?

3. Have you indulg'd your self in overmuch Ease, or any ways yielded to Sensuality?

4. Has your Conversation been edifying and mode-rate; or have you been froward, proud, or trouble-some to others?

5. Have you spent over-much time in Play, useless Employments, and thereby omitted; or put off your Devotions to unseasonable times?

If such as confess often, fall into any of the more grievous Sins, not here mention'd, their own Memo-ry will easily suggest them; since 'tis impossible for a Soul that is tender, to forget any such Mortal Offence, which must of necessity afflict her, and be as a weight upon her. And therefore it may be necessary for them to turn over longer Tables of Sins, which are chiefly intended for general Confessions.

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An Examination upon the Ten Commandments, proper for a General Confession.

The First Commandment is broken, first, by Sins against Faith: As,

1. **T**O be ignorant of the principal Mysteries of Christianity; of the Creed, Commandments of God; and the Church, or Sacraments.

2. Wilfully to doubt, or obstinately to err in any Point of Faith.

3. To have delay'd in embracing the true Faith, for humane Respects, Interest, Fear, &c.

4. To favour Hereticks, or Wicked men, in supporting and approving what they do.

5. To read their Books either with Pleasure or Danger.

6. With Curiosity to examine Divine Mysteries and Secrets of Providence by pure Humane Reason.

7. To Contemn, or Deride Holy Things.

8. To abuse the Words of holy Scripture, by applying them to wicked or prophane Sentes, making them serve for Jest, or other ill uses.

9. To desire to know things to come, which belongs to God only, or things past or present, which are hid from us, and for this end to employ unlawful means, as *Magicians, Fortune-tellers*, or other superstitious Inventions.

10. To give credit to Dreams, to make superstitious Observations; to employ Prayers or sacred Names to ill uses; to use Charms, &c.

Secondly, By Sins against Hope as,

1. By distrusting in the Mercies of God, and despair-

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ing of Pardon, of one's sins.

2. By presuming on God's Goodness without any concern of amendment.

3. By deferring one's Conversion or Repentance till the end of Life.

4. By exposing one's self to any Danger of offending God either by Company, Reading, or otherways, which is called tempting God.

5. By exposing one's self without necessity to some corporal Danger, as Sickness, Wounds, or Death.

6. By neglecting the Remedies God has appointed in these Dangers, as of Physick for the Body, Prayer and Sacraments for the Soul.

Thirdly, By Sins against Charity: as

1. By not loving God above all things, but rather chusing wilfully to offend him, than suffer some loss as to Honor, Riches, &c.

2. By preferring the Love of Men before the Love of G O D; as to offend G O D for fear of displeasing Men, or of being jeer'd or slighted.

3. By omitting a Duty for shame, or other Temporal Respect.

4. By thinking seldom of God, by being ashamed to speak of him, by not harkning to his Inspirations, forgetting his Benefits, neglecting to give him Thanks.

Fourthly, By Sins against the Virtue of Religion: As

1. By not adoring God or praying to Him, or doing it very seldom.

2. By praying without attention, And by wilful distractions.

3. By being wanting in our respect to God in time of

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of Prayer; by talking in Holy Places, and being there without due Modesty and gravity, either in Looks, Words, or Actions.

Fifthly, by Sins against the Care we are bound to have of our own Salvation: As,

1. By the Love of Idleness, in chusing rather to do nothing than be employ'd in any commendable Exercise; which is a Sin carries a Train of many others after it.

2. By being too solicitous in temporal Concerns, and neglecting the means of Salvation.

3. By deferring amendment of Life, or immediately desisting after having begun it.

4. By neglecting the means of Salvation; as the Sacraments, Prayers, good Works, or performing them without Devotion.

The second Commandment is broken;

1. By the ill Custom of taking God's Name in vain.

2. By swearing what one knows or doubts to be false.

3. By swearing what is unjust, or prejudicial to others.

4. By swearing without necessity, tho' the thing be true and just.

5. By Blaspheming, God or Holy things.

6. By cursing ones self, or others, or taking pleasure in hearing others swear or curse, or provoking them to it.

7. By not reprehending them when we may and ought.

8. By making a Vow to do what is impossible to
fal

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fulfil; Or to do what is evil and displeasing to God; Or of doing what one never intends to do.

9. By breaking lawful Vows, or deferring to fulfil them without just cause.

The Third Commandment is broken.

1. By doing servile Works on the Sunday, or causing others to do the like without a considerable necessity.

2. By employing a considerable part of Holidays in temporal Affairs, as Merchants, Advocates, Solicitors.

3. By omitting to hear Mass, or not hearing it with attention and reverence.

4. By prophaneing Sundays and Holidays, spending them in Idleness, Gaming, Dances, Feasting and other Recreations.

5. By not sanctifying a considerable part of these days in Reading, & Praying: And not taking care that those under your charge do the like.

The Fourth Commandment is broken.

1. By Children not giving due respect to their Parents; Or by despising them, either in their Heart or Actions. 2. By not loving them, but wishing their Death, or other Misfortune; and forsaking them in their Necessities. 3. By not obeying them, or not doing it readily; or by obeying them in things unlawful. 4. By slighting their Reprehensions, and resisting their Corrections. 5. By putting them into Passion, and not taking care to pacify them. 6. By not executing their Last Will and Testament, or delaying to do it.

1.1. By Servants: 1. In disobeying their Masters.

2. By failing in their trust or Diligence that is required at their hands. 3. By neglecting the reasonable and just Interest of their Master. 4. By letting their Master suffer in any kind, thro' their Sloth, Neglect, &c. 5. By obeying them in things unlawful, as Lying, Swearing, Stealing, &c.

III. By Parents not performing their Duty towards their Children 1. In not loving them, and supplying them in their corporal Necessities. 2. In not being careful of their Salvation. 3. In not correcting them when they stand in need; in flitting them in their Passions; or indulging them in their evil Inclinations. 4. In being too severe to them. 5. In not giving them good Example. 6. In forcing them to the choice of their state of Life.

IV. By Masters, 1. In not having due care of their Servants, as to their Life and Conversation. 2. In not being watchful over them, to reprehend their Faults; make them say their Prayers; go to Mass on Sundays and Holidays; frequent the Sacraments. 3. In commanding them to do some Evil. 4. In treating them too rudely and injuriously. 5. In not duly paying them their Wages.

The Fifth Commandment is broken,

1. By Anger, Quarelling, Threatning, by injurious or reproachful Words or Actions against our Neighbor.

2. By Revenge, or deliberate Thoughts or Desires of Revenge.

3. By Provoking, Striking; Challenging, Wounding, or being the cause of another's Death.

4. By keeping Ill will, bearing Malice; refusing to salute, or speak to any Neighbor out of Hatred

Hatred or Aversion, or refusing to be reconciled.

The Sixth Commandment is broken .

I. By the *Hearing*. 1. In willingly giving Ear to immodest Words, Discourses, Songs. 2. By taking pleasure therein. 3. By not hindering or discouraging them, when he may. 4. By not avoiding the Company of those that speak them.

II. By the *Sight*. 1. In looking on immodest Objects, as on Nakedness, and dishonest Pictures, Figures &c. 2. In reading dishonest Books; in keeping them; lending them to others; or neglecting to suppress them when he may.

III. By the *Tongue*. 1. In speaking immodest Words, or such as bearing a double sence, are apt to create impure Thoughts in others. 2. By relating wanton Stories, or wicked Actions of himself or others. 3. By singing unchaste Songs, or reciting immodest Verses. 4. By soliciting others to any sort of Impurity.

IV. By the *Touch*, in using indecent Actions, or touching himself or others immodestly.

V. By *Thoughts*. 1. By willingly, and with delight, entertaining impure Thoughts. 2. Desiring to commit the Sins thought on. 3. In resolving to commit them.

VI. By *Immodest Actions*. 1. In occasioning Pollution in himself or others. 2. In committing the Sin of Dishonesty, and whether effected by soliciting, seducing with Promises or Forcing: And whether it be Fornication Adultery or Inceit. 3. In Sins against Nature.

The Seventh Commandment is broken.

1. By taking another's Goods and in what value. 2. By retaining what he knows belongs to another. 3. By denying his Debts, or wilfully delaying the Payment, to the prejudice of his Neighbor. 4. By making unjust Bargains or Contracts; and in this every Trade and Profession ought to make a strict Enquiry. 5. By causing any Damage to his Neighbor. 6. By putting off false and not current Money. 7. By desiring another's Goods. 8. By Not giving Alms when necessity requires. 9. By Not paying Tythes. 10. By Simony.

The Eighth Commandment is broken.

1. By witnessing what is false, or defending a false Accusation, as in Lawyers and Solicitors; or condemning the Innocent, or discharging the Guilty, as Judges, Arbitrators. 2. By Detraction, either in laying something false to another's charge, or reporting for truth what is only doubtful; or revealing something yet secret and unknown, tho' true, in prejudice of some third Person; with a Declaration; whether it was done out of Lighness and Indiscretion, or out of malice and Ill will; and whether in presence of many Persons, and whether in a matter of great concern. 3. By Lying, which is speaking a thing which we Judge to be otherwise than we say: Whether one has a Custom of it, or does it to the considerable prejudice of others. 4. By Hypocrysie, which is a Lye in action.

The Ninth and Tenth Commandments are broken.

By all unlawful and wilful Desires in regard of Impurity and Theft; which are already set down in the Sixth and Seventh Commandments.

The

The Precepts of the Church.

I. **T**O keep certain appointed Days Holy, with the Obligation of hearing Mass, and resting from servile Works.

II To observe the commanded Days of Fast and Abstinence.

III. To confess to your Pastor at least once a Year.

IV. To receive the Blessed Sacrament at *Easter*, or thereabout.

V. To pay Tithes to your Pastor.

The Examination, in regard of these Precepts, is very easie, and therefore we proceed.

Of the Seven Deadly Sins.

The Sins of Pride, are,

I. **I**N taking pleasure in thinking too well of one's self, and valuing himself above desert.

2. In publishing what he esteems good in himself, that he may be esteem'd, by others.

3. In Arrogance, by attributing to himself the Goods he has not.

4. In Presumption and Ambition, by confiding too much in his own Strength, conceiving himself capable of things above him, and rashly seeking them.

5. In Contempt of others, by reason of the good Opinion one has of himself; and when one shews this Contempt by Words or Actions, and by being severe, and exacting on Inferiors.

6. In want of due submission to Superiors, by disobeying them, blaming their Conduct, or murmuring against them.

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7. In not acknowledging his Fault ; or when confessing the Fact, one maintains he has done well, or at least alleges false Excuses.

8. In contempt of Admonitions and Corrections.

9. In obstinacy in one's own Opinion.

10. In Discord. 11. In Hypocrisie.

12. In Curiosity, which inclines us to know things prejudicial to our Salvation.

13. In Ingratitude, for God's Benefits.

The Sins of *Covetousness, Luxury, and Sloth*, have been examin'd above in the First, Sixth, and Seventh Commandments.

The Sins of Gluttony, are,

In Eating or Drinking to Excess, as far as they are prejudicial either, to our Health or our Reason, or any way scandalous, or of ill Example, to others.

The Sins of Envy, are,

1. Trouble at the good Success of one's Neighbor; or when one endeavours to do him a diskindness, or speaks often against him, to diminish the Esteem others have of him, or creating in them an ill Opinion of him.

2. When one rejoices at his Neighbor's Harm;

The Sins of Anger, are,

1. Not to endure any thing contrary to our Inclinations.

2. To suffer one's self to be carried away by the motions of Wrath, against those that give us any Trouble

4. To.

3. To proceed to Quarrels, injurious Language, Oaths, Curses, Threats; to Revenge one's self: or to desire and wish to be in a capacity of doing it.

4. Not to pardon Injuries, or be reconcil'd to Enemies, or with such of our Neighbors, with whom one has had some Misunderstanding, or falling out.

The Examination of Sins, Which One commits in the Person of Another.

1. **I**N doing an Evil Action, or what is esteem'd to be so, in the presence of others; and more especially, if it be done with a design to stir up others to Sin.

2. By compelling them to Evil, by some force.

3. In giving Aid or Assistance towards a wicked Action, by Money or otherwise.

4. In harbouring or concealing bad People, that they be not discover'd or punish'd.

5. In sharing in any Evil, whether it be in the Action it self or in the Profit arising.

6. In not hindering Evil, when one may.

7. By teaching one Evil, which he knew not before.

8. By commanding, counselling, soliciting, threatening, or otherways provoking another to ill.

9. By approving evil Actions, and praising them who do them.

10. By bragging of Sins he has committed, or of such as he never did.

11. By slighting the good deeds of others, or any ways exposing them to Scoffing or Scorn.

12. By sowing Discord amongst others, either by false or true Reports, and by endeavouring to keep up a Misunderstanding amongst them.

13. By not instructing those under ones Care; not

reprehending or chastizing them when necessity requires, but permitting them to live as they please.

14. By not giving fraternal Correction, and charitable Admonitions for the preventing of Evil,

There are, besides these, particular Sins belonging to every State, Trade, Profession, Calling, upon which every one ought to call himself to an account, and see how far he has been wanting in any part of his Duty.

This Examination of Conscience may be very proper for those pious Christians, who, following the Advice of *S. Francis Sales*, once every Year take a general Review of the State of their Souls, of their Passions, Affections, Inclinations, Habits &c. so to see, whether they advance or go back in the Way of Virtue; and after, having repair'd all the Defects of the Year past, by a general Repentance and Confession, enter upon their Duty again with new Vigor and Spirit, which is a very commendable Practice.

(III)

Instructions. FOR COMMUNION.

CHAP. I.

Of some General Preparations before Receiving.

Q. *When a Person has by a good Confession received Absolution and obtained Pardon of his Sins, is he upon this, duly prepar'd to go forthwith to the Holy Communion?*

A. There may be Circumstances, in which this may be allow'd; but it ought not to be done by those who have opportunity and liberty of doing other wise. And therefore I must needs say, I Cannot but greatly disapprove of those who make it their general Practice of running immediatly from the Confession Seat to the Communion-Table, without taking time to make any particular preparation for this latter and greater Duty.

Q. *What may be your reason for disallowing this Practice?*

A. I have hinted it to you already; and 'tis, because tho' Confession be a Preparation for receiving the B. Sacrament, yet there is still another Preparation necessary for those, who desire to partake of all the Fruits, that may be gathered from this Tree of Life; and such as neglect to add this Preparation to the former, I cannot but fear, are depriv'd of the better part

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of this Fruit. What this Preparation is, I'll set down in the next Chapter.

Q. How long time then do you require betwixt Confession and Communion?

A. There are some, as *Granada, &c.* who think it proper for a Penitent to go to Confession three days before he intends to Receive. And this may be very convenient for such as are subject to any *Habitual Sin*. that so, in that time, they may make some trial of themselves, and of their good purposes, which they make of amendment: And, believe me, those who dare not trust themselves and their good Endeavors, under the Assistance of the Divine Grace, so long. I fear will prove no extraordinary Communicants, by going sooner, and seem not to think of taking much Pains in order to amend.

Q. But for others, who are subject only to ordinary Failings, what do you advise?

A. 'Tis a very good practice, to go to Confession the Evening before, and Receive next day. The *Vigils* and *Eves* of Festivals are Penitential days and seem intended by the Church, not only for Fasting Humiliation and Prayer, but like wise for Repentance and Confession too; and I could wish all those, who have convenience of doing it, would not fail of complying with this Intention of the Church, instead of putting off their Confession till the very day of the Festival, by which they shorten their time of preparing for Communion, and are on Great Solemnities doing Works of Penance, which are design'd for Joy, Praise, and Thanksgiving; and this is most certainly a perverting the Order of things, and nothing less than a Solecism in Devotion.

Q. But what must they do, who have not this opportunity?

A.

A. I could be well satisfied if all would do it, who have the opportunity: But the Misery is, these days of Preparation as *Vigils* and *Eves*, are too generally abus'd; and the Spirit of the Church, is in this point almost forgot: For, tho' they are observ'd with Fasting, yet this is done with so much Liberty, Variety, and Ease, that it has now more of a Formality in it than of a Penitential Work. But, as for any thing else, who can see any distinction betwixt these and any other days of the Week? Those who have *leisure* are seen at *Plays*, and at their *Games* and *Divertisements*; and 'tis well, if some times they carry not on their Diversions so long, till the Holiday breaks in upon them. And for such, whose Business it is to *Work, Labor, Serve*, or *Wait* on others, they are so much taken up on these days, above any others, that they are generally then in a hurry; Preparing indeed, but 'tis, that either the House, or those that command it, may appear in their *Holiday Vanity*. So that whilst the Church piously designs these days for Christians to prepare their Souls for the worthy celebrating the ensuing Solemnities, her Intentions are wholly perverted. There's a *clean House*, forsooth, *vain Dresses*, and *variety of Dishes* to be had on *Holidays*, and 'tis in preparing for these the *Eves* are taken up: Nay, toying till midnight often times will not do, but they must borrow a piece of the Holiday too.

Q. And is not this the Reason why so many Servants are so ignorant, and defective in their Christian Duties, in not going to the Sacraments in due time and manner as they ought?

A. This is something from our purpose at present; but however, in a Word, I think it is: And it were to be wish'd, that Masters and Mistresses of all Families would duly consider it, and not let their *unnecessary Affairs*, however colour'd with the fair Pretexes of

Decency and Order take place of *greater Duties*; and on Days appointed for this end, rather see that their *Servants* take some care for their *Souls*, than be wholly employ'd in preparing *Houses, Dishes, and Dresses*. But let them look to this, as they are to answer it at the last day; for, I cannot but think it will be severely charg'd upon them, if they don't allow their *Servants* convenient time for well preparing for the *Sacraments*; And likewise see them do it. But I return to your former *Question*, and my *Advice* is.

That such as cannot possibly go overnight to *Confession*, should go as early as they can the next morning; that so they may have some considerable time wherein they may wholly employ their *Thoughts* in preparing for *Communion*, and not make one Work of both.

Q. What think you of those, who having but little leisure, are altogether taken up, in the time betwixt *Confession and Communion*, in saying their *Penance*?

A. For such as go over night to *Confession*, they do well to perform their *Penance* that Evening. But for those who are straighten'd in time, I think, after *Confession*, they should wholly turn their *Thoughts* in disposing their *Soul* for receiving, and let their *Penance* stay till afterwards tho' not to put it off long or neglect it: For it seems very improper to go saying the *Penitential Psalms, &c.* to the *Communion-Table*, which requires a more peculiar sort of *Devotion* to prepare for that *Divine Banquet*.

Q. What is your Opinion of those who, for the most part of the time betwixt their *Confession and Receiving*, are with great Fears and Solitude, considering whether they have not omitted something in *Confession*, and are disturb'd with Difficulties and Scruples about this point: so that tho' they regularly apply themselves to prepare for *Communion*, yet this ever runs in their

Mind, and in this kind of disquiet go to Receive?

A. As for such they certainly stand in need of a discreet Director, to deliver them from this mischievous Indiscretion: For tho' the Care and Concern for making an entire Confession be a great Duty, when one is preparing for the Sacrament of Penance; yet when he is come from Confession, and is now preparing for the Communion, then that same *Care and Concern*, is generally nothing better than a *Temptation*; and the voluntary admitting such solicitous Thoughts, under the colour of *Fearing to go unprepar'd*, is a Deceit of the Enemy, and the most certain way of doing what he pretends to fear; that is, under the notion of Preparing, to go most certainly, in some manner, *Unprepared*.

Q. But if after he has done his Confession there should come into his Mind any Mortal Sin; which till then he had forgot, ought not he to return to his Director and confess it, before he Receives?

A. In this case indeed, he is bound to do so: But there's a great difference between one, to whom this happens by accident, and the other you spoke of before, who is of that anxious Temper, that he has never done Confessing, who is afraid of every Phancy, and is in that distrubance, that he can't tell but every flying Thought is a Mortal Sin. Such an one as this, ought to be restrained from going again to Confession upon every fright, and is to be encourag'd to rest satisfied in doing according to the Direction of his Ghostly Father; for this is certainly the best Rule he can follow, because whilst he sees himself subject to frequent and unreasonable Frights, he has reason to suspect his own Judgment: And on whom ought he then to depend; but on his Ghostly Father, whose Office it is to direct those under his Care? And therefore, if he orders him to have little Regard to all such disquieting Thoughts,
and.

and bend all his Endeavors to go on with the Work he is about, rather than be thus ever looking back, he ought to have a Confidence, that his only way of doing right, is to do according to Direction. And if he cannot acquiesce in this, but is still perplex'd with Fears, and ever running to his Confessor, 'tis an evident sign that 'tis not Scruples he is sick of, but Pride, Self Love, Obstinacy, and Self-Conceit; who in a case wherein he evidently stands in need of Direction, cannot yet submit to be directed, but is more ready to hearken to his own *Fears*, than to the Judgment of his Pastor: And so goes over to the Sacrament with a certain Disquiet of Mind, which requires the greatest Serenity and Peace, a Soul can be capable of.

Q. I understand you very well; and it seems but very reasonable, when one is going about so great a Work, as is the receiving the B. Sacrament, he should not then be saying his Penance, or disturbing himself unreasonably about Confession, but turn all his Thoughts and endeavors to prepare his Soul, and fit it for the worthy receiving so Divine a Guest. But now tell me what that Preparation is, and what is the Devotion proper for that time?

CHAP. II.

Of the Devotion proper before Receiving the Holy Communion.

A. **W**hen a Person, by a good Confession has cleansed his Soul from Sin, and effectually taken care, that there be now no danger of bringing the Author of Life into a place of Darkneſs; and having farther endeavour'd by Prayer, Meditation, and other Holy Exercises, to free himself from all affection to Venial Sin; and that his Heart be not moved with any sort
of.

of Passions or Affections, which may hinder him in his Application to Jesus-Christ; because tho' these Defects render him not altogether unworthy, yet they considerably diminish the Fruit of the Holy Communion, and cause many ill Effects and Indispositions very prejudicial to the Soul; When a Person, I say, has used his best Endeavors to go thus far, he ought then to apply himself to such Devotions, as seem more nearly to dispose the Soul for the Holy Communion.

First, then he is to propose to himself the right end, for which he is to communicate; and this ought to be the very same for which Christ instituted the Communion, *viz. That Christ may abide in us, and we in him*; that so, by receiving the B. Sacrament, he may receive the Spirit of Christ, and be transform'd into him, that is, Live as he lived. with the same Charity, Humility, Patience, Obedience, Poverty of Spirit, &c. that being thus dead to Sin, the Life of Christ may be truly manifest in him.

To this General Intention; he may add some particular end; as to obtain Grace for the mastering such a Failing, resisting such Temptations, advancing in such a Vertue, in Thanksgiving for such Blessings, &c. and never omitting, as often as he approaches to this Holy Sacrament, to renew the Memory of Christ's Passion, and give him Thanks, for the inestimable Benefit of our Redemption.

Q. When he has thus propos'd to himself the End for which he is to Communicate, what is he to do next?

A. He ought then to think of putting his Soul into such a state as may render it a becoming and most acceptable Habitation to his Redeemer, whom he intends to receive: For tho' his Soul may be so far prepared by Confession, as to be purified from the filth of Sin: yet it ought still to be adorn'd and set forth, to make this

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Preparation compleat : As when a Palace is making ready for a Prince, 'tis not sufficient to cleante it from all that is foul and unbecoming ; but there is still , besides this, a necessity of Royal Furniture , and such Ornaments, as are suitable to the Personage , that is to be receiv'd in it. Thus when a Soul is preparing to become a Palace for the King of Heaven, it has all its filth indeed cast out by Contrition and a good Confession ; but where is still the Royal Furniture, the Ornaments, that become this Abode of the Divine Majesty ?

Q. Tis true, this is very necessary ; but what are these Ornaments ?

A. You may be sure they must be spiritual ones, and such as are most acceptable to God ; and since he has above all things recommended to us, *That we Believe in him, that we put our Trust in him, and Love him above all things ;* it seems very necessary , that before a Person goes to the Communion , he should , for some time , exercise himself in these Vertues ; that so , when our Lord comes into his Soul , he may find it quicken'd by *Faith* , rais'd up by *Hope* , and enflam'd with *Charity* ; for these certainly are the Ornaments , this the Furniture most proper for a Soul, that desires to give a grateful and acceptable Entertainment to her Lord. To these may be added Acts of other Virtues, as of *Humility, Fear, Thanksgiving, &c.* which will likewise help to Adorn, and be as Incense to perfume the House, wherein this Heavenly Guest is to be lodg'd. I'll here set you down a Form, according to the most approv'd Authors, in which these Virtues may be practis'd, to help you, in order to prepare your Soul for the holy Communion , which you may use according to your Devotion and Leisure ; not running them over in haste, or as saying a Task ; but with all the attention and recollection of your Soul ; desiring you ever to remember, that the Sacraments

ments work their Effects, according to the disposition and preparation of the Receiver: So that it is here, as with those who go to the Sea to fetch Water, every one brings according to the measure of the Vessel they carry with them. If you desire then Plenty of Grace, let you carry your Heart well prepared; so large as not to be satisfied or fill'd with any thing, but God himself. And as you recite these Prayers with your mouth, so endeavour to imprint em in your heart and affections, in the very best manner you are able.

An Act of FAITH.

MY Lord and my Savior Jesus-Christ, I firmly believe Thou art really present in the B. Sacrament; I believe that it contains thy Body and Blood, accompanied with thy Soul and Divinity; I acknowledge these Truths; I believe these Wonders, I adore thy Power, which has wrought them; I praise thy Infinite Goodness, that has prepared them for me; and with *David*, I say from the bottom of my Heart, *I will praise thee, my God, with my whole Heart, and I will recount all thy admirable Works; I will rejoice in thee, and bless thy Holy Name.* In this Faith, and with this Acknowledgment, I make bold to approach at present to this adorable Banquet, where thou bestowest on me this Divine Food of thy Body and Blood, that thou may'st fill me with thy self and thy Holy Spirit. O Jesus, grant that I may approach to thee, with that true sense of Reverence and Humility, as is due to thy Infinite Majesty. Who am I, my God, that thou shouldst work such great Wonders for my sake? Vouchsafe, at least, that I be not altogether unworthy of them, and that at present I may receive thee with a pure Heart, with a clear Conscience and with a Sincere and True Faith. Pardon me my Sin

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A Preparation for

which have render'd me most unworthy to approach to thee. I detest them all from the bottom of my Heart, because they are displeasing to Thee my God; I here renounce them for the future, and I promise to be faithful to Thee. Go on then, my Soul, raise thy self up, to go and receive thy God, and with Him to receive all the Favours he has prepared for thee in this Divine Sacrament.

of H O P E.

IN thee, sweet Jesus, I place all my Hope, because Thou alone art my Salvation, my Strength, my Refuge, and the Fountain of all my Good: And were it not for this Confidence I have in thy Merits, and in thy precious Blood, with which thou redeemedst me, how could I presume to partake of this Banquet: Encourag'd therefore by thy Goodness, behold I come to Thee, as a poor and infirm Sheep to its Pastor, as one Sick to his Physician, as a condemn'd Criminal to his powerful Intercessor; that as the true Shepherd of my Soul, thou may'st strengthen me; heal me as my Physician; and as my merciful Advocate, deliver me from the Sentence of Sin and Death. This Abyss of nothing, which I am calls upon the Abyss of Goodness, which Thou art: For, tho' my Sins are many, and very grievous, yet all these are but light, and as nothing if compared to thy Mercy, and the infinite ransom of thy Blood. 'Tis in this then, Lord, I put all my trust; and I am pleas'd, that in me there is nothing wherein I can hope, that so I may put my whole trust in thee. Have pity therefore on me, my Jesus, and save me, for thou forsakest none that hope in Thee.

of C H A R I T Y.

HOW great was the force of thy Love, my dear Redeemer, when being to go out of this World to thy eternal Father, thou provided'st for us this divine Banquet

Panquet, enrich'd with the Sweetness of Heaven and Delight of Angels! 'Twas a wonderful effect of thy Goodness, so to humble thy self for our Redemption, as to take upon thee the Infirmary of our Nature. And is not this an infinite Excess of thy Love, to leave us thy Body and Blood for the Food and Nourishment of our Souls; that so, as thou didst unite to thy Self our Humanity, we might be here Partakers of thy Divinity! For this thy Infinite Love to us, I desire to love thee my Jesus, who art my only Comfort in this place of Banishment, the only Hope of my infirm Soul, and above all the Happiness I can enjoy in this Life. I love thee my God with all my heart, with all my Soul, and with all my Strength; and, I wish, that as every moment is an increase of my Life, so it may be of the Love I have for thee: This it is I desire with all the Affections and Powers of my Soul, that as all is due, so all may be return'd to thee, for this *Divine Food*, which is our Refreshment, Support and Strength, our Armour and Defence in all our Miseries. And that this my Love may never cease, inflame my Heart with the Fire of Heaven, and there may it ever burn, till nature and Corruption being weakned and consumed, I may be at length transform'd into thee. Come my Lord, make haste; release me once more from the Bonds of Sin, and prepare me for the Blessing, Thou art now bestowing on me.

Of DESIRE.

AS the tired Hart pants after the Fountains of Water, so does my Soul after thee my Savior, my Lord, and my Jesus; it longs to come and drink of those Fountains which thy Love has opened for my Comfort and Relief. Tired therefore with my own Evil ways, I now return hungry and thirsty; I cry aloud after thee: Have mercy on me, O Son of God, and give me to taste of thy

Banquet, that my Soul may be refresh'd. O that I had the Affections of the Blessed Spirits above, that my Soul might truly thirst after Thee, the Fountain of Life, Fountain of Wisdom, Fountain of Eternal Light, the impetuous Torrent of Cœlestial Happiness. O that my Soul did truly hunger after Thee, the Bread of Angels, the Food of Blessed Souls, that all that is within me might be delighted with the taste of thy Sweetness. I here despise all humane Comforts, that I may receive Thee my only Good, my God and my Savior, whom I love above all things, whom I desire to entertain within my Breast, with the Devotion and Affection of those thy chosen Servants, who sit at thy Table of Bliss. And however I have been wanting hitherto in my Duty, and been unjust to thee, in misplacing my Affections, I now here put a stop to this my Folly and Weakness; and 'tis my hearty Request, that for the future my Joy, my Relief, my Treasure, my Rest, may be entirely in Thee. May I never desire any thing out of Thee; may all other things seem contemptible and nothing, without Thee, my GOD, my Delight, and the only Centre of my Heart.

of THANKSGIVING.

WHo am I, my God of Infinite Goodness, that thou should'st admit me to partake of this Bread of Angels? Whence is it that I have found such Favor in thy sight, as to be the subject of this thy unspeakable Mercy? Come all you Angels and Saints of God, and I will tell you, how great things our Lord has done for my Soul: He has raised me out of the Dust, and delivered me from the Bonds of Sin; he has bid me be full of Comfort, and not to fear, for that he will be my Support and my Strength: And tho' I have most unworthily forsaken him by my repeated Follies, he calls me yet again; and now, behold, invites me to eat of the Bread

Bread of Life, that as he has made me, so I may ever live by him. What thanks shall I give Thee, O merciful Jesu, Savior of the World? What shall I return Thee for all thou hast done for my Soul? If a Man give all he has in acknowledgment of thy Love, 'tis all as nothing; for thou, Lord, hast plentifully pour'd thy self forth upon me, and given me even all that thou art, thy Body, thy Blood, thy Soul, thy Divinity: And if in Thanksgiving for this Mercy I should lay before Thee my Body and Soul, my Life, Liberty, and all I possess, what is this in regard of the Blessing thou here bestowest on me? What is this to the Debt I owe, which is in some kind equal to what I receive, that is, Infinite as thy self? O God, how far is this above my Stock! However, I have one Request to make Thee, for Thou art good and merciful, and know'st my Poverty; That thou would'st vouchsafe to accept the little Offering I bring thee in all the sincerity of my Heart, saying with the Holy Spouse, *My Beloved to me, and I to my Beloved.* Thou hast mercifully given thy self to me, for the Food of my Soul; and now behold, I offer to Thee all that I have, all that I am, all that I possess; to thee I make a full Surrender, that being wholly thine, I may now no longer have a part in my self.

of F E A R.

Being now invited by Thee, my dear Jesus, and my chiefest Good, to come and partake of thy Banquet, I could willingly obey thy Call, and receive thee with all the Love and Affection of my Soul; but behold the more I think of this Happiness, the more I tremble at the sight of my Wickedness; my Sins are always before me: and when the Voice of St. Paul strikes my Ears, *He that Eats and Drinks unworthily,*

Eats and Drinks his own Damnation: How can I chuse but tremble; and be wholly seiz'd with Dread, when I think of approaching to thy Table? Alas! If I give my self but the liberty to think, I am wholly lost within my own Thoughts; and confounded, to consider, that having so often receiv'd this Divine Food, I am yet so frail and miserable; I have yet a Heart so little fixed on Thee, that 'tis ever wandering amidst Vanity and Folly; and seems rather fond of the empty satisfaction of Creatures than of Thee, my only Happiness. I have often resolv'd to amend, and as often pretended to make a new Covenant, receiving thy Blessed Body as the Pledge of my Engagement; and yet where am I still, but in the midst of Sin and Vice, with my Senses disorder'd; my Tongue ungovern'd; my Affections deprav'd? And, yet O God, how little care do I take to recover my self from this Misery, and return to thee; to whom I have so often promis'd to be faithful! 'Tis the thoughts of this which streighten me on every side; and 'tis for this, I fear, Lord, that what thou hast mercifully ordain'd for my Salvation, I should now receive to my Judgment and Condemnation. What then shall I do in these Difficulties? Shall I fly from before thy Face, like despairing Cain? Or shall I hide my self with *Adam*, because, at the hearing thy Voice, I see my self poor and naked of all that is good? No, my God, I will rather chuse to run to Thee for Succor and Refuge, because I know thy Mercy exceeds my Misery; and thy Goodness is above all my Wickedness: If I am defiled, infirm, and naked, thou canst cleanse me, cure and cloath me. To thee therefore I come, my God; with Fear and Trembling, I take shelter under thy Goodness; still hoping, that notwithstanding all my Wickedness, thou wilt pardon all my Iniquities, heal my Infirmities, and cloath me with thy

thy Grace. For this end, O Lord, disengage at present my Heart from all that distracts me in my Duty, and divides me from thee; for I own, That in all that tempts me, there's nothing but Vanity and affliction of Spirit. May my Soul now no more relish any other Sweetness, but of thy Presence; let the taste of this be her only delight; may she now admire nothing, but the greatness of thy infinite Love, and look for no other Content, but in thee The God of my Heart.

of HUMILITY.

O Immense Powerful and Incomprehensible GOD; who am I, that thou shouldst vouchsafe thus to come to me, to be my Food, and take up thy Habitation within my Soul! 'Tis in this I conceive something, how infinite thy Goodness and Mercy is, and how great my Misery and Ingratitude. Thou art King of Kings, and Sovereign Lord over all Powers, at whose Presence the Earth trembles: Thou art the Fountain of Holiness, in whose sight the Angels are not pure: Thou art the Sun of Eternal day, who dwellest in Light inaccessible: And I, what am I, but a poor Worm of the Earth, subject to many Miseries, distracted with Passions, fond of Vanity, defiled with Sin, encompassed with Darkness, busie about Folly, and careless of Eternity? How then shall I dare to come to thee; who am thus miserable and unprepared? With what Confidence shall I appear before thee, most just Judge, in whose Presence the Pillars of Heaven shake? I, who by my Sins have found how to go away from thee, tho' Thou art in every place: I, who have polluted my Soul, espous'd to thee in Baptism, with Filth and Wickedness, abandoning thee my Maker and Redeemer, for the love of Vanity and deceitful Delights. Thou indeed

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indeed hast raised me out of nothing, and by thy Grace plentifully provided me of all means for being eternally happy; and how ill a return have I made for this Blessing, by my own Follies, living in Sin, and not at all solicitous to please thee, but only to satisfy my own corrupt Inclinations! Thou hast prepared me a Banquet of Heavenly Sweetness, and I have long'd after the Flesh-pots of Egypt. And yet still, O my God of infinite Goodness, behold, I come to speak to thee my Lord, being nothing but Dust and Ashes: Receive this thy unworthy Servant; and look on me with the Eyes of Compassion and Mercy, since with so much Love and Solitude, thou hast labour'd for my Conversion. Now I am sensible, O my God, that without Thee I am nothing, without Thee I can do nothing, and if Thou help'st me not with thy Grace, there is neither Life nor Salvation for me. Cast therefore all my Sins out of thy Sight, and with the tenderness of a loving Father open thy Arms, to receive a Child, tho' unworthy, who comes to return to thee; make me effectually experience the Truth of thy Prophet's Words, *That a Sacrifice to God is an afflicted Spirit*, and that *Thou wilt not despise a contrite and humble Heart*,

A P R A Y E R *before Receiving.*

With Fear and Trembling I approach to thy Banquet, O Jesu, having nothing to trust to but thy Goodness and Mercy, being of my self a Sinner, and void of all Vertue; for my Heart and Body are defiled with many Crimes; my Thoughts and Tongue in disorder, and under no Command: Being therefore thus streighten'd, O merciful God, and dreadful Majesty I come to thee the Fountain of all Goodness, I make
haste

Prayers before Communion. 127

haste to thee, that I may be healed, I fly under thy Protection, hoping thou wilt be my Savior; tho' I dare not stand before thee as my Judge. To thee I lay open all my Wounds; to thee I discover all my Shame. I confess my Sins are many and great, which makes me fear; but I hope in thy Mercies, which are infinite. Look therefore on me with the Eyes of Compassion, O Lord Jesus-Christ, eternal King, God and Man, who wast Crucified for the Sins of Men. Give ear to me, who put all my Trust in thee: Have mercy on me full of Misery and Sin, thou Fountain of Goodness, that can never be exhausted. Hail, saving Victim, who for me and all Mankind wast offered on the Cross. Hail generous and precious Blood, flowing from the Wounds of my crucified Lord, and washing away the Sins of the World. Remember thy Creature, O God, whom thou hast redeemed by thy Blood. I am truly sorry for my Offences, and I heartily desire to amend. Take away therefore all my Sins, blot out all my Iniquities, that purified in Soul and Body, I may worthily approach to the Holy of Holies; and grant, that this thy precious Body and Blood, which I now design, tho' unworthy, to receive, may be the forgiveness of my Sins, a full discharge from the Guilt of all my Crimes, a Victory over all Ill Thoughts, the beginning of a New Life, the Seed of Good Works, and a sure Protection of Soul and Body against all the snares of my Enemies.

Another.

Almighty and Everlasting God, behold, I come to the adorable Sacrament of the Body and Blood of thy only Son our Lord Jesus-Christ, I come as one sick to the Physician of Life, as one unclean to the Fountain of Mercy, as one blind to the Light of eternal Glory, as one poor and distress'd to the Lord of Heaven and

and Earth. And I beseech thee, in the excess of thy infinite Bounty, that thou wouldst vouchsafe to heal my Infirmities, wash away all that defiles me, remove all my Blindness, relieve my Necessities, and cloth me with thy Grace, that I may receive Thee, the Bread of Angels, King of Kings, and Lord of Lords, with such Reverence and Humility, such Contrition and Devotion, such Purity and Faith, as may be for my Soul's Salvation. Grant I may receive not only the Sacrament of our Lord's Body, but even Christ himself, who is the Power and Virtue of it; and that I may so partake of his blessed Body, which he took of the Virgin *Mary*, that I may become a living Member of his Mystical Body. Grant, most loving Father, that this thy Beloved Son, whom I now desire to receive, under the Veil of Bread, I may one day enjoy in the full possession of his Presence, and behold him Face to Face, who lives and reigns with Thee, in the Unity of the Holy Ghost, World without end. *Amen.*

In time of Communion.

Q. *Is there any thing more to be observ'd in time of Communion?*

A. When a Person has duly prepared himself as above; he ought, in time of Communion, to have regard to two things; 1. To the interior employment of his Heart. 2. To a reverent and decent Behavior of Body.

As to the first: While the *Confiteor* or *Confession* is saying, he ought to humble himself in the acknowledgment of his prodigious Unworthiness, and Confession of his being nothing but Dust and Ashes, and rather deserving, thro' his Sins, to be cast out of God's sight, than to be admitted to this Banquet. While the

Priest

Priest gives the Absolution, let him, with all the fervor of his Soul, beg of God to purifie his Heart by a lively Faith, in the entire remission of all his Sins; and when the Priest holds the Blessed Sacrament in his Hand, he ought, with the profoundest Adoration, to pay the Homage due to his Lord and Redeemer. At the repetition of those Words *Domine, non sum Dignus, Lord I am not worthy*, let him again humbly confess his own Unworthiness, but then see it be immediately follow'd with the acknowledgment of God's Power, and Confidence in his Goodness, going on with those Words, *But only speak the Word, and my Soul shall be heal'd.*

And when he now receives the Blessed Sacrament within his Lips, then ought his Heart to be inflam'd with Love, accompanied with a lively Faith, and firm Hope in the Goodness of his Lord: Then ought he to Adore and Praise his God and Redeemer, with all the Powers of his Soul; for since God of his infinite Goodness is pleas'd so far to make a Heaven of his Heart, as to Come and Reside there, what can he do less, than endeavour to make up that part of Heaven which belongs to the Angels and Blessed Spirits? And therefore, since they in the presence of their Lord, fall down and Adore him, giving Blessing and Glory, and Thanksgiving and Honour to him that sits on the Throne, and to the Lamb for ever: This same ought to be his Employment; and his Heart ought to pour it self forth in the presence of it's God, giving Praise, Jubilation and Honour; and offering it's self to him for a Throne for ever, and for ever.

Q. And what now is he to observe, as to his Body?

A. 1. He is to be fasting from Midnight forward, so that he must have taken nothing down, either of Meat, Drink, Physick, &c. except it be in any extre-

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erty of Sickneſs, when the B. Sacrament may be received by way of *Viaticum*, or Preparation for a Good Death, even not Faſting.

2. As to his *Habit*, he ought to be decently attir'd, ſo as to be free from all appearance of *Vanity*; and yet not to be cenſur'd for any *Irreverence* or *Diſreſpect*. And therefore, as they are highly to be condemned, who approach to this Holy Table, powder'd, patch'd, perſum'd, bare neck'd, or any otherways ſo ſet forth, as ſeems more ſuitable for a Ball, or ſuch like prophane Entertainment, than for the commemorating the Death and Paſſion of our Lord, in ſo ſolemn and ſacred a Rite as this: So they likewiſe are to be ſeverely cenſur'd, who preſent themſelves before their Lord in ſuch a diſreſpectful Undreſs, that it would be an affront to the meaneſt Friend, to wait on them in ſuch an undecent manner as this ſeems to be, which can be called nothing leſs, than *ſtepping out of Bed to the Altar*. It were to be wiſh'd therefore, that theſe two Extreames could be avoided, and that Chriſtians would take care to come to this Holy Banquet, in ſuch a manner as might ſeem *decent*, and yet not be *vain*.

Being thus habited then, and going now to the Holy Table, every thing ought to be laid aſide, that can give any diſturbance to himſelf or others, as Book, Hat, Gloves, Sword, Stick, Fan, Muſſ, Mask, &c. then taking the Towel; and holding it up before his Breſt, without putting it to his Mouth, either before or after Receiving, let him kneel *upright*, not gazing about; but with his Eyes ſhut, or reverently bent downwards; and in this poſture, having his Lips moderately open, let him receive the Sacred Hoſt on his Tongue, touching the inſide of his under Lip, and ſo bring it into his Mouth and there letting it moiſten for an inſtant or two, after wards lett it down into his Spomach, without chewing

After Communion.

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chewing or raising it to the Roof of his Mouth. And let him be careful not to snatch back his Head immediately upon receiving the Sacred Host, nor bend downwards, nor raise the Towel to his Lips; but continue the whole time with his Body erect and fix'd. And if the Holy Particle should by accident, stick to the Roof of his Mouth, let him not be, disquieted, but remove it easily, and convey it down.

After Communion.

HAVING now in this manner receiv'd the Holy Communion, he ought to retire for a while, and shutting out all Worldly Thoughts from his Heart, there treat with his Lord, and not leave him till he has obtain'd his Blessing,

Q I have seen many, as soon as they have Receiv'd, at least as soon as Mass is ended, immediately rise up and go their way, or else fall to discoursing with some Acquaintance: And is this well?

A I have seen likewise too many do thus, and have been as often troubled to see it; for what benefit can they reap by their Communion who refuse to entertain their Lord, who comes to visit them? They receive him indeed within their Breast, and he is no sooner come in, but they immediately turn their Backs on him: And can they have any affection of Love, or sense of Piety in their Soul?

Q. But if any Business presses, what can they do? And is it not the Case of many Servants, that have not their own time to command, but are expected home?

A. I wish there were no others in haste, but such as seem to think themselves oblig'd to be so. But I fear all this pretext of Business will be found generally no

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more than an Excuse for neglect, Tepidity and Indevotion; for what greater Business can any one have than to entertain their Lord, and treat with him concerning the Affairs of their Soul; ought not all other Affairs, especially at this time, to give way to this? What great Hindrance can one little quarter of an hour be? It must be a very nice business indeed which will not admit of such a Delay, especially if a Man contrives and lays his affairs beforehand? And how often does it happen, that a Man leaving his Devotion thus done by halves, upon this Pretext of haste, meets with a Friend, Relation, or Fellow servant in his way, and entring upon a Discourse with him, shews his Business can stay a while; or at least, that it can suffer no prejudice by any delay, but such as is occasion'd by Prayers? But however, if it so happens, that a Man be oblig'd at this time to leave his Devotion, he ought to remember what he does, when he is call'd out from Dinner, that is, return to it again as soon as he can, and make an end of what he left imperfect.

Q. *What is the Devotion proper after Receiving?*

A. Such Prayers as are appointed for this time, in the ordinary Books of Devotion, if said with attention and devotion. But if a Man, immediately after Receiving, turns presently to these, and runs them over slightly, as some seem to do, out of custom; and then rise up and go their way, without taking time to digest this Holy Food, or reflect on what they have done; how fruitless must their Communion be? You may remember, the End for which a Christian is to approach to this Holy Table, is, that Receiving the Body and Blood of his Redeemer, *Christ may abide and dwell in him.* Now can any one possibly imagine this slight, negligent and disrespectful way of treating his Lord, is the proper means of obtaining this Favour

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of Christ's abiding and dwelling with him? He runs away from his Lord, and can he expect his Lord should abide with him? Hearken to the Method of the Gospel: *He that eats my flesh and drinks my blood, abides in me, and I in him.* Wilt Thou then, that thy Lord abide in Thee? Abide Thou in him. This it is he absolutely requires; and believe me, those who neglect to do thus, thinking it tedious to stay a while with their Lord, can expect little of this Blessing but have too great reason to fear, that they no sooner forsake this their Heavenly Guest, but he likewise forsakes them.

Q. Pray, what mean you by Christ abiding in us?

A. I mean, that as a Person lives by the Food which he eats, so a Christian that eats of this Bread of Life, which is Christ, should live by Christ, and so have him abiding in him. So that having received Christ, he ought now no longer to act according to the Principles of Corrupt Nature, nor be guided by his Passions, but being quite dead to all these, Act wholly according to this new Principle of Life, and make it appear to all with whom he converses, that 'tis not now He that Lives, but Christ lives in him. Now this supposes an entire change of Life and Manners; and 'tis so great, and even wonderful a Work, that it requires a powerful assistance of the Divine Guest, who comes not only to visit, but likewise to comfort and strengthen the Soul, and raise it above its ancient self. But then is it not very necessary, that, after Communion, a Person should treat with his Lord about these Affairs; lay before him his Necessities; beg his Help and Grace; consider what he was; what he has to amend; and what he ought to be; as likewise the great care he ought to take on his part, for not relapsing into his former Follies; and going from the Commu-

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nion-Table, not to begin again where he left off, in all the same Weaknesses, the same Neglects, the same Sins and ill Customs?

Q. What Devotions then do you recommend after Communion, for the obtaining these good effects in the Soul, which you here speak of?

A. The Prayers already mention'd, with other Holy Exercises of Oblation, Petition, Adoration, &c, which I'll here put down at large for your Direction and Help.

Prayers after Communion.

I Give thee Thanks, Eternal Father, for that of thy pure Mercy, without any Deserts of mine, Thou hast been pleas'd to feed my Soul with the Body and Blood of thy only Son our Lord Jesus-Christ. And I beseech thee, that this Holy Communion may not be to my condemnation, but an effectual remission of all my Sins. May it strengthen my Faith, encourage me in all that is good, deliver me from my Vicious Customs, remove all Concupiscence, perfect me in Charity and Patience, in Humility and Obedience, and all other Virtues: May it secure me against all the Snares of my Enemies visible or invisible; Prudently moderate my Inclinations both carnal and spiritual; closely unite me to Thee the only and true God, and happily settle me in unchangeable Bliss. And I now make it my hearty Request, that thou wilt one day admit me, tho' an unworthy Sinner, to be a Guest at that Divine Banquet, where Thou, with thy Son and the Holy Ghost, art the true Light, eternal Fullness, everlasting Joy, and perfect Happiness of all the Saints; thro' the same Jesus Christ our Lord. *Amen.*

And

Another.

W Ound now, dear Jesus, my Heart, and all that is within me, with thy Love and perfect Charity, that my Soul may languish and melt away with the desires of Thee; may all my Affections be fix'd on Thee the Eternal Good; may my Thoughts ever dwell in thy Mansions of Happiness, and my Soul now long to be dissolv'd and be with Thee. Grant, O my God, that my Heart may now ever hunger after Thee the Bread of Angels, the Banquet of Blessed Souls, our daily and Divine Bread abounding in all Sweetness that can possibly delight the Taste, May my Soul now delight and feed on thee, and my Bowels be filled with thy Sweetness, who art the Bliss of the Angels. May my Soul ever thirst after Thee the Fountain of Wisdom and Knowledge the Fountain of Eternal Light, the Torrent of Divine Pleasure, and Fulness of the House of God; may shee ever desire Thee; seek Thee, find Thee, and go on till she happily comes to thy Presence. May her Thoughts be always on Thee; of Thee may she speak, and perform all her Actions to the Praise and Glory of thy Name; and this with Humility and Discretion, with Love and Delight, with Ease and Affection, and so persevere on to the end. Thus ma st Thou alone be my Hope, my Strength, my Treasure, my Peace, my Food, my Refuge, my Help, my Wisdom, my Portion and Possession in whom my Thoughts and Heart may be ever fix'd, so as not to be in the power of any Creature to divide me from Thee.

Praise and Adoration.

BE Thou blessed, O my God, for the many Favours Thou hast now bestow'd on me, and for all the Blessings

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Blessings with which thou hast enriched my Soul, after the great Miseries and Wants which I suffer'd when by my Pleasures and Passions I had departed from Thee. Was not I most miserably blind, when I sought Content and Happiness out of Thee; when by my Follies, Neglects and Indevotion I remov'd my self at a distance from Thee? But thy Goodness was such, that it withdrew me from the Precipice, whither I was running; enlightning me with thy Rays, and calling me back to Thee by thy Grace: Thou hast pardon'd me all my Sins; and for the accomplishment of all these Favours, Thou hast come now to visit me, that thou maist for ever abide with me, and I with Thee. O my God be Thou blessed for all these infinite Mercies.

Bless our Lord, my Soul, and let all that is within me praise and magnifie his Holy Name.

Bless our Lord, and see thou forget not the Favours he has now done for thee.

Thy Lord, my Soul, who has pardon'd thee all thy Offences, and cur'd thy Infirmities.

Who has preserv'd thee from Death, and crown'd Thee with the effects of his Bounty.

Who has satisfied thy Hunger with good things, and replenish'd thee with all the Blessings thou couldst wish.

And ought'st not thou to reso've on a change of Life, and renewing thy Forces, grow young like an Eagle in the service of thy God?

Let thy Grace then, O Lord, be ever assisting to me; for the experience of my own Weakness makes me fearful of my self; and if thou supportest me not, shall not I most certainly fall again? Be Thou therefore my Shield and my Defence; and for this end give me a firm and constant Faith; augment and strengthen it, not only in respect of this Mystery, but also in regard of

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of all other Christian Truths and Principles of Eternal Life ; that by the help of this Faith, I may overcome all Difficulties that shall meet me in my Journey to the state of Bliss ; for 'tis by such a Faith, those who for my example, are gone before me, have triumph'd over their Enemies , have done Justice, and obtain'd the Promises.

Of H O P E.

I Adore thee, O infinite Greatness, O Divine Majesty, who fill'st both Heaven and Earth , and art ador'd by all the Blessed Spirits, Angels and Saints, who, without ceasing, praise and cry out before thee, *Holy Holy, Holy Lord God of Sabbaoth.* How is it possible : thou should'st stoop so low, as to come to me the most unwor^{thy} of all thy Servants, and desire to dwell within me ? If the Heavens, and Heaven of Heavens, cannot contain thee, how much less this Habitation , which I have prepared for thee ? But thy Goodness , O great God, knows well how to humble it self, when 'tis for our good ; Thou know'st how to conceal the dazzling Splendors of thy Glory, and condescend to our weak Capacity, that so thou may'st communicate thy self more freely to us. This thou didst begin to do in thy adorable Incarnation, in which thou madest thy self like to us, so the more forcibly to draw our Love to Thee. And this Method thou holdest on in this Mystery, in which thou giv'st thy self to us, for the Food and Nourishment of our Souls ; thus more closely to unite us to thy self, and make us aspire to that Celestial Banquet Thou hast made for the Blessed in Heaven. O God, grant me thy Grace, that I may daily more and more long after this Eternal Banquet, that the de-
fire

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fire of enjoying it may make me despise all the Goods and Pleasures of this Life, and labour continually to prepare my self, till I happily be admitted amongst thy Guests:

I have one Resolution, which at present I here make before thee; and 'tis, to Renounce all whatsoever my irregular and corrupt Affections encline me to. I confess, they often press me to forsake the way of thy Commandments, and put me in danger of losing all right to Eternal Happiness; but behold, I now desire to discharge my Heart from them, that I may love Thee alone, and place my whole Trust in Thee.

For this end, I firmly resolve to watch over all my Actions, fly from Sin, and avoid whatever may be displeasing to Thee. I will labour to work my Salvation by keeping thy Precepts, and as I resolve, so I hope to be faithful to Thee: But this Resolution, I acknowledge, I am not able to perform, without the assistance of thy Grace; and therefore I most humbly beg it of thee. O Jesus, save me; carry me thro' the ways of thy Commandments, which I now begin and undertake with all my Heart. Incline my Heart, to make me love thy Divine Truths; divert my Eyes that they may not see Vanity; Enliven and strengthen me in the Path of Virtue and Good Works, and powerfully draw me to Thee, that so I may follow Thee as far as Heaven, where Thou livest and reignest for all Eternity.

Of LOVE.

Q My God, what Return shall I make for this so signal Favour, and what shall I do to acknowledge it, as it deserves? Is it possible I should not continually love Thee, after this Excess of Love, which Thou hast shewn to me? Thou hast lov'd me to that degree,

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degree, as to lay down thy Life for my sake; and shall not I make this return at least, as only to live for Thee? Thou hast communicated thy self at present wholly to me, and shall not I from henceforth be wholly Thine? permit me not, O God, to be ungrateful, not insensible of this thy Love and my own Salvation. I protest therefore before Thee, that for the future I will be faithful to Thee, and never depart from Thee by any Disobedience to thy Law: I will never forget thy Bounty, nor the Favour Thou hast done me, in admitting me to partake of thy Mercy. I will love Thee with all my Heart, my God, my Savior, my Strength, my Support, my Refuge, and my Deliverer. Thou art my God and my All. What is there in Heaven or Earth I should love besides Thee? Thou art the God of my Heart, the Inheritance and only Happiness I pretend to: I have made choice of Thee, and nothing shall prevail on me, to make me change

An Oblation.

What shall I give thee, O my Savior, as an earnest of that Love which I have here now engag'd to Thee: I have nothing worthy of Thee; and if I had, I have nothing but what is thine on several accounts: but such is thy Goodness, Thou art willing to accept from us what is thy own already. Wherefore behold I here offer my self to Thee my Body and Soul, which are now sanctified by the Honor of thy Divine Presence: I consecrate them both to Thee for ever, since at present thou hast chosen them to be thy Temple; my Body to be employ'd in thy Service, and never more to be an Instrument of Sin; my Soul to know Thee, to love Thee, and evermore to be faithful to Thee, Bless, O Lord the Present I here make Thee,

Benedic

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Benedic Domine domum istam : Permit not that my Body be any more defiled with sensual Delights, nor my Soul by a Will to commit any Mortal Sin, For my part, I here resolve to serve Thee with Body and Soul; I will take pains to correct their evil Inclinations, I will fight against my self, renounce my wonted Pleasures, my Delights, my Passions, my Concupiscence, my Anger, my Pride, my Self-Love, my own Will, and lastly, whatever may offend thee my God.

A P R A Y E R .

Domine Deus, custodi in aeternum hanc voluntatem. Preserve in my Soul, O my God, this Holy Resolution Thou hast here given me, and grant me Grace faithfully to put it in execution. I can do nothing of my self, and without thy assistance: I therefore beg it of thee with all my Heart; that I may conquer all the Difficulties I shall meet with, in the way of my Salvation. Regard me with the Eyes of Mercy, have compassion on my Weakness, and strengthen me daily with thy Grace.

Glorious Virgin, join with me in giving Thanks to thy beloved Son, who has refresh'd my Soul with the Banquet of his own most precious Body, and restor'd me to his Grace: Offer him all the grateful Service Thou didst him in thy Life, to supply the Defects of my Devotion, and obtain of him, that he depart not from me, without leaving a large Benediction behind him for my Soul.

Holy Angels, ministring Spirits of God, behold the only Son of the Eternal Father, whom You ador'd at his entrance into the World; become now Petitioners for me, that I may from henceforth serve him with the same Spirit and Truth, as You did while he was yet on Earth, and with the same cheerfulness as You

now

now do in his Celestial Kingdom.

All ye Men and Women, Saints of God, see here within my Breast your Lord, the Beginning and Reward of all your Good and all your Happiness; and let now your Prayers accompany mine to his Throne; that by his Grace I may follow your Steps, in the exact performance of every Duty; till abounding in Good Works, I may be at length admitted into your Company, and possess my Jesus for all Eternity.

Conclusion.

GRACIOUSLY hear all my Prayers, O god Jesu, hide me within thy Wounds, and there shelter me from all my Enemies; let nothing divide me from Thee: Call me at the hour of my Death, and command me to come to Thee, that with thy Saints, I may praise Thee for ever.

And now, Lord Jesu, I go from Thee for a while, but I hope not without Thee, my Comfort, my Happiness, and all the Good of my Soul. To thy Love and Protection I recommend my self, as likewise my Brethren, Relations, my Country, my Friends, and my Enemies. Love us, O Lord; change our Hearts; and transform us into Thee. May I be wholly employ'd in Thee and for Thee; and may thy Love be the End of all my Works, of all my Thoughts and Actions, who livest and reignest for ever and ever. *Amen.*

Such as have opportunity, on the day of Communion, of retiring to their Prayers, would do well to seek some Devotion proper for th at time; as the Exercise of the most necessary Virtues, set down in the Manual of Poor Man's Devotion, or such other Books; The following Aspirations, likewise, may not be unseasonable, if said with recollection of Spirit and attention.

I. En-

ENlighten, O Lord, the Eyes of my Soul with the Light of Faith and Wi dom, that I may ever look on Thee, my Redeemer, as the Way, the Rule, and Example of all my Life, and Actions.

What am I, O Lord, and what is my Father's House, that Thou should'st thus follow me with thy Blessings! I was created by Thee and for Thee; and may'st Thou alone ever be the Rest and Centre of my Soul.

Good Jesu, my Hope and my only Refuge, I here render Thee thanks for all thy Sufferings; and beg, that I may ever find shelter in thy sacred Wounds against all my Enemies: imprint the Memory of them so deep in my Heart, that I may love Thee; and in all my Sufferings never forget what Thou hast suffer'd for me.

Take from me all Self love, and give me a perfect love of Thee; that I may now be more faithful in every Duty; And let nothing for the future put me out of my way.

O, that I could ever remember Thee. O that I could alwais think of Thee alone, and Love Thee only!

O that my Senses were ever shut against all Vanity and Sin: my Mind freed from all fruitless Solicitude and Care, that I might ever abide in Thee.

From henceforth I will with all diligence seek Thee my only Good; my Desires shall be fix'd on Thee, and all my Actions shall be directed to thy Glory.

As for my Will I now resign it into thy Hands O God: desiring that thy holy Will may be done in me, and by me, both now and for evermore.

Be Thou my Instructor, Director and Helper in all things; that I may neither do, speak, think, or desire any thing, but what is according to thy Good Will, and pleasure.

11. I am

I I.

I am thy Servant, O Lord, give me Understanding, that I may learn the way of thy Commandments, and lay aside all interest besides that of Heaven.

O sweet Jesu Thou Fountain of all Goodness, guide my steps in thy Paths, and teach me to do thy Will Inspire me to take up my Cross and follow Thee.

Disengage my Heart from all unprofitable Solitude and vain Affection, and tho' I live amongst Creatures, yet may I ever live in Thee and for Thee?

Give me a true fervor of Spirit, and kindle in my Breast that Fire, which thou cam'st to bring upon the Earth, that I may find no rest but in Thee.

How sweet, O Lord, is thy Spirit; how pleasant to my Lips are the words of thy mouth: O that I could ever be mindful of them, to fulfil thy Law!

Make me die to the World, and all its Concupiscences; and let the greatness of thy Love, make all that is earthly, appear as nothing to me.

Protect me against all my Enemies, and in all dangers appear in my defence; make hast to help me, O God, and say to my Soul, I am thy Health and Salvation.

Remember thou art my Father, and have compassion on my poor distressed Soul; cleath her with all Vertues, and feed her with thy Grace: for it belongs to a Father to take this care of his Child.

In thee I live, sweet Jesu, in thee I desire to die: both living and dying I will ever profess, that thou art good and thy Mercy endures for ever.

I I I.

O sweetness of my Heart, and Life of my Soul, take off my Heart and Thoughts from all Creatures, that all my comfort may be in thee,

My God and only Hope, how long dost thou permit me to run from thee ! When wilt thou consume in me all that is corrupt and contrary to thy Will.

Draw me after thee, I beseech thee, that I may cheerfully run in the way of thy Precepts.

Make me one according to thy own Heart, and let my Soul be now thy habitation for ever.

My Soul without thee, is dry like Earth without Water, moisten it with the Dew of Heaven, and give me a large blessing from the Land of the Living.

Wound my Heart with thy love, that it may now relish nothing that is earthly, but entirely depend on thy Will,

Hail, Dear Redeemer, I now desire to adore thee with the Spirit and Affection of all thy Elect ; I commit to thy direction all the motions of my Soul.

O my Love and my Joy, when will the day of Eternity appear, when laying down this weight of Flesh, I shall join with thy Saints in thy everlasting Praise -

O sweet Light of Heaven, enflame my Heart with the Fire of Charity : I offer thee all that is within me, let that Divine Flame consume my Bowels,

I V.

O that I could now give thee, O Lord, all that Praise, Glory, and Honour, with which the Angels and Blessed Spirits praise and glorify thee in Heaven: But because I am unable to do this, accept at least this my Desire and Good Will.

Deliver me, O God, from every thing that is contrary to thy Will, and be pleased so to dispose my Soul as may be for thy greater Glory.

I surrender my self, O my Creator, into thy hands, and, laying aside all private Wishes, I desire to depend on thee as to the whole State of my Body and Soul, as to Offices, Places, all Accidents, Events, and whatever
elic

else thou shalt please to appoint for me.

I ask nothing but that thy Name may be glorify'd for ever : And if thou wilt please, to admit me, tho unworthy, to have a share in paying thee thy Homage blessed be thy Name.

If it be more for thy Honor, That I suffer interior Desolation, I accept it from thy Hand, O God; knowing, 'tis for my good whatsoever I suffer in my Soul for love of thee.

O Love, how little art thou known, how little art thou lov'd ! Come to me, and if thou no where findest rest, infuse thy self wholly into my Soul. May the Fire of thy Love, O God, ever burn in my Heart, and grow up to such a Flame, that it may burn and consume not only the Sacrifice, but the Altar too.

Let nothing be now my comfort, but thou my Lord Jesus, and nothing afflict me but my Sins, and whatever is displeasing to the Divine Majesty.

O blessed Jesu, Life eternal, by whom I live, and without whom I die : Grant that I may now be united to thee; and that in the Embraces of thy Holy Love and Divine Will, I may rest for ever.

When shall I see thee, O sweet Lord, when shall I appear before thy Face ! When shall I see thee in the Land of the Living ! Till then I sigh and bewail my Banishment, desiring to be dissolved, and be with thee.

Instructions after Communion.

Q *Would you have every one after Communion say all these Prayers ?*

A. I think 'tis very fitting every one should continue in Prayer, after Receiving, near a quarter of an hour, and employ this time in the best manner they

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can, for the benefiting their Souls by this Holy Food, These Prayers may do very well for this end; but let every one chuse in this Case, the Devotion they find most for their Advantage.

Q. And for the rest of the day, how ought it to be spent?

A. Something different certainly from other days; that is, in more Reading, Praying, Recollection of Mind, in pious and charitable Offices, and Good Works; and consequently in carefully avoiding vain Divertisements, uncharitable and unprofitable Discourses, and all such Company, Entertainments, and Publick Houses, as generally expose Men to much more liberty than is becoming such days of Devotion.

Q. What time is to be observ'd in communicating?

A. There can be no one Rule for all People in this point: but that which agrees with most States and Conditions of Men, is to communicate about once every Month. Others may Receive oftener, with the Advice of their Director: but then let them remember, that their Life; and care of living well, be answerable to this their Devotion.

Q. Why are Christians to Communicate thus often?

A. That by this Holy Food, they may learn to love God, be purified from their Imperfections, be deliver'd from their Miseries, be comforted in their Afflictions, and strengthen'd in their Weakness. Thus St. Francis Sales; And therefore he says, There are two sorts of Persons ought to communicate often; the *Perfect*, because being well disposed, they do themselves Wrong, in not approaching to the Fountain of Perfection; the *Imperfect*, that they may be able justly to pretend to Perfection; the *Strong*, lest they become feeble; the *Feeble*, that they may become strong; the *Sick*, to be healed; the *Sound*, lest they fall into *Sickness*; those that

that have *not much* Worldly Business, because they have leisure, and those that *have much* Business, because they are in more need of this Spiritual Refreshment.

Q. What may be the reason why many receive but little benefit by their communicating?

A. It must be either for want of due Preparation, or for leaving their Devotion as soon as they have Received, and not giving time for this Holy Food to digest, and work its Effects in their Souls. Take care therefore, as often as you communicate, to Prepare your self in the best manner you can. Give due time to your Devotion, after you have Received; and when you go home, let it be your care to amend all your evil Habits, and make use of the Graces you have received by means of this adorable Sacrament; Thus will it be for your advancement in all Virtue, and the love of God; and be an eternal Blessing to your Soul.

An Abridgment of the precedent Instructions, in two or three Questions and Answers, which every one ought to be able to give an Account of, before they are admitted to these Sacraments.

Q. What is the first thing a Person is to do, if he desires to go to the Sacrament of Penance?

A. He is in the first place to beg the Grace of God, for the due examination of his Conscience; Then he is wholly to apply his Thoughts to the looking into the State of his Soul, and making his Examen, p. 2, 6.

Q. When he has finish'd his Examination, and
N. 3. *call'd.*

call'd to mind all his Sins: is he upon this, now Prepar'd to go to Confession?

A. No, he is not; for he is first to endeavour to stir up in his Soul a hearty Sorrow and Contrition for his Sins, and by Prayers and Tears labour to obtain it of God. And having then made firm Resolutions of a change of Life, he may upon this, go to Confession, *pag. 71.*

Q. And having ended his Confession; What is he to do?

A. He is to return to his Prayers; first to thank God for the benefit of Absolution; secondly, to beg Grace for the putting in execution all his good Purposes and Resolutions, *pag. 88.*

Q. And having ended this Prayer; may he go forthwith to the Holy Communion?

A. No, he ought first to apply himself to a more particular Preparation for that Holy Banquet *pag. 119*

Q. After he has Receiv'd; what is he to do?

A. He is to return again to his Prayers, by Thanksgiving, and the obtaining the Grace of Perseverance in all Good as above *pag. 131.*

And having thus laid down in short the principal Points & Instructions relating to these two great & necessary Sacraments: And such as I hope may be of some help for the preventing those Abuses & Contempts, which are too ordinaily committed, for want of due disposition & Instruction in frequenting these Sacraments: I hope the same will be received with the same Charity as it is writ: and that the Blessing of Heaven will attend those who sincerely make use of them. Which grant O Jesus for thy Mercy's sake. *Am: 1.*

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A P P R O B A T I O.

EGO infra scriptus Sacrae Facultatis Parisiensis Doctor Theologus, legi Librum cui Titulus Anglicè, *Instructions for Confession and Communion*: In quo nil deprehendi quod Fidei Catholicae aut Christianae morum disciplinae adversetur, Imo optimas continet regulas & instructiones, quibus juvari possint fideles ut dignè accedant ad Sacramenta Eucharistiae & Penitentiae. Datum in Palatio Regio San-Germano, die 28. Februarii, anno 1703. J. BETHAM.

LIBER cui titulus est, *Instructions for Confession and Communion*, continet Instructiones, Preces exercitia, quae in Catholicorum Anglorum manibus utiliter & ad aedificationem versantur. Datum Parisiis die quarta Februarii anno. 1703.

THOMAS WITHAM Sacrae Facultatis Parisiensis Doctor Theologus, & Seminarii Anglo Parisiensis Superior.

Idem censeo Fr. BEDA MOORE Anglo Benedictinus Monasterii St. Edmundi Parisiis, Sacrae Facultatis Parisiensis Doctor Theologus.

J'AY leu par Ordre de Monseigneur le Chancelier les deux Livres Anglois contenant des Instructions pour la Confession & la Communion: & d'autres tirez du

du Catechisme de Doüy. Ces ouvrages sont imprimez depuis plusieurs années, & en usage parmy les Catholiques Anglois, avec l'approbation des Superieurs. autres celles qu'ils ont déjà eue, la nouvelle qu'en ont donnée Mr. BETHAM Precepteur du ROY DE LA GRANDE BRETAGNE, Mr. WITHAM Superieur du Seminaire des Anglois, & le P. MOORE Docteurs en Theologie de la Faculté de Paris, fait voir qu'il ne peut estre que tres utile aux Anglois : & qu'il n'y a rien qui doive empêcher la permission qu'on demande pour le faire imprimer. Fait à Paris le 2.
Mars 1703. E. RENAUDOT.

Privilege du Roy.

L OUIS, par la grace de Dieu Roi de France & de Navarre, à nos Amés & Faux Conseillers, les Gens tenans nos Cours de Parlement, Maîtres des Requêtes ordinaires de nôtre Hôtel, Grand Conseil, Prevôt de Paris, Baillifs, Senechaux, leurs Lieutenans Civils, & autres nos Justiciers qu'il apartiendra, SALUT. *Edward Buttler* Imprimeur Anglois, Nous ayant fait remontrer qu'il desiroit pour le bien des Catholiques Anglois qui sont dans nostre Royaume, reimprimer un Livre intitulé, *Instructions for Confession and Communion, with an abstract of the Doüy Catechism*, s'il nous plaisoit luy accorder nos Lettres sur ce necessaire. Nous avons permis & accordé, permettons & accordons par ces Presentes de faire reimprimer ledit Livre en telle forme, marge, caractere, en un ou plusieurs volumes, conjointement ou separement & autant de fois que bon lui semblera, pendant le tems de six années consecutives, à compter du jour de la datte des Presentes, & de le faire vendre & debiter par tout notre Roiaume, à condition que l'impression s'en fera dans notre Roiaume, & non ailleurs, en bon

papier & en beaux caracteres , conformément aux Reglemens de la Librairie, & qu'avant que de l'exposer en vente, il en sera mis deux Exemplaires dans notre Bibliothèque Publique, un autre dans le cabinet des Livres de notre Château du Louvre, & un en celle de notre tres cher & Feal Chevalier Chancelier de France le Sieur Phelippeaux Comte de Pontchartrain Commandeur de nos Ordres, que ces Presentes seront registrées és Registres de la Communauté des Imprimeurs & Libraires de Paris, le tout à peine de nullité d'iceilles Du contenu desquelles vous mandons & enjoignons de faire jouir l'Exposant, ou ceux qui auront droit de luy pleinement & paisiblement, cessant & faisant cesser tous troubles & empeschemens. Voulons qu'à la copie des Presentes, qui sera imprimée au commencement ou à la fin dudit Livre, foi soit ajoutée comme à l'original. Comandons au premier notre Huissier ou Sergent, de faire pour l'exécution des presentes toutes signées & nous deffenses, fa si s, & autres actes requis & necessaires sans demander autre permission : CAR tel est nostre plaisir. DONNE à Versailles le dix-septième jour de Mars l'an de grace mil sept cent trois & de nostre Regne le soixantième. Signé par le Roy en son Conseil, LE COMTE. Et scellé du grand Sceau de Cire jaune.

Registré sur le Livre de la Communauté des Libraires & Imprimeurs conformément aux Reglemens. A Paris, le vingt-deuxième jour de Mars. 1703.

F I N I S.

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